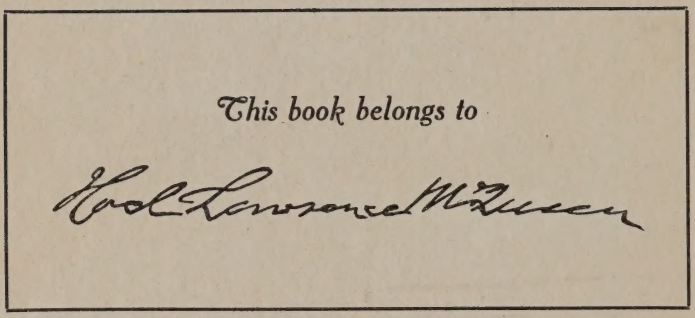
THE ENGLISH BIBLE

JAMES S. STEVENS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THE ENGLISH BIBLE

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BY

JAMES S. STEVENS

Dean of the College of Arts and Sciences
of the University of Maine

To every man who faces life with real desire to do his part in everything, I appeal for a study of the Bible. No book of any kind ever written has so affected the whole life of a people.

—*Theodore Roosevelt.*

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PREFACE

Our knowledge of the Bible has decreased lamentably in the last fifty years. In the last chapter of this book will be found a set of examination questions which was given to a class of about thirty students, many of whom were making a special study of English literature. The average number of questions answered was five. In giving out the questions it was remarked that the examination would constitute a general intelligence test because it was assumed that one could draw on his fund of general information to answer the questions, although he might not be a profound biblical student. The results seemed to show that the examination could by no means be regarded as a general intelligence test.

It is the opinion of those especially interested in the study of the English Bible that there is at present something of an awakened interest in the subject. In some of our colleges credit is given for systematic work done in the Sunday school. In many institutions courses are given in biblical literature where the subject is presented in its historical development. There are a number of textbooks which cover this ground in a satisfactory manner. This book recognizes at the outset the existing condition that the great majority of our young people are lacking in a proper knowledge of the Bible itself. About half of the work, therefore, is devoted to a direct study of the narratives in order to supply a foundation for the literary study with which the other half is concerned.

It is hoped that it may be useful to students in schools, colleges, and Sunday schools; and to divinity students who may need to extend their knowledge of the Bible in this direction.

ACKNOWLEDGMENTS

THIS book contains a large number of quotations from poets, novelists, essayists, and orators. It is impossible to make specific acknowledgment for every individual quotation, but where they have been extensively used permission has been granted by the publishers.

The Houghton Mifflin Company have given permission for the use of quotations from The Life and Literature of the Ancient Hebrews, by Dr. Lyman Abbott; for the use of quotations from Bayard Taylor's translation of Faust; and for miscellaneous quotations from the Cambridge Edition of the poets.

D. C. Heath & Company have permitted us to make extracts from Moulton's The Literary Study of the Bible; and from Professor Cook's The Bible and English Prose Style.

The Funk & Wagnalls Company have given us permission to make quotations from their book, The World's Famous Orations, by W. J. Bryan.

To these publishers we make grateful acknowledgment for extending these courtesies.

INTRODUCTION

At the outset of a course such as is outlined in these pages one is confronted with two difficulties which would not exist in connection with the study of any other book than the Bible. In the first place there is an obvious feeling of sensitiveness on the part of young people regarding Bible study. A young man or woman who would feel no hesitation in carrying a volume of Shakespeare or Goethe across the college campus would experience a certain degree of embarrassment if for these were substituted the English Bible. This point of view does not indicate any lack of appreciation of the Bible, but it is a psychological condition resulting probably from the association of the Bible with services which are related to the concerns of life which young men and women do not care to discuss publicly.

Another difficulty in our approach lies in an exaggerated reverence for the Bible which in some cases amounts almost to a superstition. When we read, for example, that Senator Beveridge gives it as his opinion that the three greatest orations ever delivered were the Sermon on the Mount by Jesus Christ, the Address on Mars' Hill by Saint Paul, and the Gettysburg Address by Abraham Lincoln, we are conscious of a distinct shock in our religious sensibilities. It is on account of this that the book of Job, which is universally accorded a very high place in literature, was practically a sealed book for many centuries. Since it is a fact that we have in the King James version of the English Bible a collection of pieces of literature which are unsurpassed, it becomes necessary for us to lay aside whatever scruples we may have concerning its study from any other than a religious point of view. It does not detract

from the ethical value of the Sermon on the Mount to study the marvelous skill used by Jesus in setting forth his teachings. That the story of the prodigal son is called by many critics the best short story ever written should add to its value as a teacher of the Fatherhood of God.

It should be said that the first prerequisite for a course of study like this should be a profound cultural reverence. There are peculiar reasons why the Bible should be held in higher reverence than other books, but no one can go very far in the study of literature unless he takes with him a reverence for the things which in the highest sense minister to his culture. A college student who recently made a parody on the Twenty-third Psalm was properly rebuked by the editor of one of our daily newspapers, who stated that this student might be witty, but he hoped that some time he would gain wisdom. Cultured people experience a similar shock when they read parodies on Tennyson's "Crossing of the Bar" or Wordsworth's "Ode on the Intimations of Immortality"—two of the most perfect poems in the English language.

It should not be necessary to make a plea for the study of the English Bible as a piece of literature on the ground that it is the most frequently quoted book in existence. No one can read literature intelligently to whom the biblical allusions are meaningless. Mr. E. V. Lucas, in an essay in The Outlook, writes of the rich who decree a palace dome—a rather senseless expression to one who has not read "Kubla Khan." In a similar manner one would fail to understand his statement that the throwing of the tea into Boston Harbor was the most momentous act of jettison since Jonah, unless he had read the Bible. The statement made during the Great War that Belgium's mighty neighbor coveted her vineyard, while more intelligible, is lacking in literary charm to one who is ignorant of the setting.

The course of study outlined in this book may be divided into about two equal parts. The first part consists mainly of a study of the narratives contained in the Bible and of such books as Ruth, Job, the Psalms, Proverbs, and Isaiah as literary masterpieces, together with a briefer study of the other books. The second part of the book is devoted to a study of the Bible as used by the great masters in literature. This study is based upon selections from the poets, orators, essayists, and novelists. The first part of the course should give the student a knowledge of the Bible itself and the second part should give him an appreciation of the Bible as a piece of literature. No attempt has been made to make these studies complete, but it is thought that the selections are sufficiently numerous to cover the ground of a year's course. Every earnest student will find a large number of passages in which the Bible has been used by literary people in addition to those gathered here. Indeed, it should be one of the chief purposes of the course to stimulate the student to collect such passages.

A prominent feature of a course such as has been arranged should be the notebook. A properly arranged and systematized set of notes ought to be the basis of a life study of the Bible.

The list of quotations which follow is taken from the utterances of men whose opinions should have great weight. It is by no means complete, and it should be the purpose of the student to add to this list whenever he comes across an appropriate quotation.

Theodore Roosevelt: To every man who faces life with real desire to do his part in everything, I appeal for a study of the Bible. No book of any kind ever written has so affected the whole life of a people.

Woodrow Wilson: A man has deprived himself of the best there is in the world who has deprived himself of intimate knowledge of the Bible.

James Anthony Froude: The Bible is in and of itself a liberal education.

John Dryden: If everything else in our language should perish, the Bible alone would suffice to show the whole extent of its beauty and power.

Alfred Tennyson: The Bible ought to be read, were it only for the sake of the grand English in which it is written.

Samuel Taylor Coleridge: Intense study of the Bible will keep any writer from being vulgar in point of style.

Ralph Waldo Emerson: Shakespeare leans upon the Bible.

Thomas H. Huxley: The Bible has been the *Magna Charta* of the poor and the oppressed.

Lyof A. Tolstoy: Without the Bible the education of the child in the present state of society is impossible.

Giuseppe Garibaldi: The best of allies you can procure for us is the Bible. That will bring us the reality of freedom.

Napoleon Bonaparte: Behold it upon this table. I never omit to read it, and every day with the same pleasure. . . . Not only is one's mind absorbed, it is controlled; and the same can never go astray with this book for its guide.

John Quincy Adams: The first and almost the only book deserving of universal attention is the Bible.

Thomas Paine: As a composition it [the Bible] is sublime, beautiful, and scientific; full of sentiment, and abounding in grand metaphorical description.

Daniel Webster: The Bible is the book of all others for lawyers as well as divines; and I pity the man who cannot find in it a rich supply of thought, and rule for conduct.

Goethe: It is a belief in the Bible, the fruits of deep meditation, which has served me as the guide of my moral and literary life.

John Milton: There are no songs comparable to the songs of Zion, no orations equal to those of the prophets, and no politics like those which the Scriptures teach.

Andrew D. White: Our English Bible was translated at the very best period of English literature, and anyone who has a multitude of passages at his command has not only stored up principles of the very highest value, but a multitude of the choicest examples of our own great literature.

Professor J. H. Gardiner: In all study of English literature, if there be any one axiom which must be accepted without a question, it is that the ultimate standard of English prose style is set by the King James Version of the Bible.

Professor W. L. Phelps: It is a great book to read—from even a literary point of view the greatest book in the world.

CHAPTER I

A COLLECTION OF PASSAGES OF ESPECIAL LITERARY VALUE

In this chapter are set down lists of passages which are readily recognized for their literary excellence, or are made use of by the best writers for purposes of illustration or embellishment. The personal equation has, of course, entered largely into the making of these selections. Eighty-six passages were selected from the larger list and these were submitted to forty-three professors of English and biblical literature, and others whose literary judgment is of a high order, and each selected twenty-five and from the twenty-five ten which seemed to be entitled to especial distinction. Each passage chosen among the first ten was given a weight of two, and the others in the first twenty-five a weight of one.

The first list, which follows, is the ten passages with their weights; the second the fifteen similarly weighted; the third list the remaining sixty-one passages; and the last list the remaining passages originally selected.

These lists of passages should be used in connection with the study of the various books of the Bible. The student should be familiar with the setting in each case, and be able to explain its literary application. The following will serve as illustrations of the method of study suggested: Gen. 3. 19—"In the sweat of thy face shalt thou eat bread." This was said by Jehovah to Adam when he was expelled from the Garden of Eden, and it is frequently quoted to illustrate the necessity of labor.

Judg. 5. 20—"The stars in their courses fought

against Sisera." This occurs in Deborah's song celebrating an Israelitish victory, and it is a striking expression of belief in providential assistance to a righteous cause.

Psa. 23. 4. The valley of the shadow of death. 55
Hos. 8. 7. For they have sown the wind, and they shall reap the whirlwind. 50
Matt. 4. 4. Man shall not live by bread alone. 46
Isa. 2. 4. They shall beat their swords into plowshares. 44
Gen. 4. 9. Am I my brother's keeper? 40
Matt. 13. 57. A prophet is not without honor, save in his own country. 37
Matt. 6. 24. No man can serve two masters. 36
Rom. 6. 23. The wages of sin is death. 36
Isa. 11. 6. A little child shall lead them. 34
Matt. 22. 21. Render therefore unto Cæsar the things which are Cæsar's; and unto God the things that are God's. 34

Psa. 8. 5. Thou hast made him a little lower than the angels. 32
Prov. 16. 32. He that ruleth his spirit [is better] than he that taketh a city. 32
Exod. 21. 24. Eye for eye, tooth for tooth. 31
Psa. 90. 10. The days of our years are threescore years and ten. 31
Eccl. 1. 9. There is no new thing under the sun. 31
Eccl. 11. 1. Cast thy bread upon the waters: for thou shalt find it after many days. 31
Matt. 7. 20. By their fruits ye shall know them. 31
Matt. 21. 42. The stone which the builders rejected, the same is become the head of the corner. 29
Exod. 3. 8. A land flowing with milk and honey. 28
Matt. 5. 13. Ye are the salt of the earth. 28
Judg. 5. 20. The stars in their courses fought against Sisera. 27

Jer. 13. 23. Can the Ethiopian change his skin, or the leopard his spots? 27
Mark 3. 25. If a house be divided against itself, that house cannot stand. 26
Isa. 40. 15. As a drop of a bucket. 25
1 Cor. 15. 32. Let us eat and drink; for to-morrow we die. 25

Gen. 2. 18. I will make him an help meet for him.
Gen. 3. 12. The woman . . . . gave me of the tree, and I did eat.
Gen. 3. 19. In the sweat of thy face shalt thou eat bread.
Gen. 4. 15. And the Lord set a mark upon Cain.
Gen. 6. 4. There were giants in the earth in those days.
Gen. 25. 34. Thus Esau despised his birthright.
Gen. 27. 22. The voice is Jacob's voice, but the hands are the hands of Esau.
Gen. 37. 3. A coat of many colors.
Exod. 1. 8. There arose up a new king . . . which knew not Joseph.
Exod. 2. 22. A stranger in a strange land.
Deut. 10. 22. As the stars of heaven for multitude.
Deut. 24. 6. The nether or the upper millstone.
Deut. 32. 15. Jeshurun waxed fat and kicked.
Josh. 9. 27. Hewers of wood and drawers of water.
Judg. 5. 7. A mother in Israel.
Ruth 1. 16. Whither thou goest, I will go.
1 Sam. 4. 9. Quit yourselves like men.
1 Sam. 10. 11. Is Saul also among the prophets?
1 Sam. 10. 24. God save the king.
2 Sam. 1. 19. How are the mighty fallen!
2 Sam. 1. 20. Tell it not in Gath.
2 Sam. 12. 7. Thou art the man.
Job 1. 6. Satan came also among them.
Job 2. 4. Skin for skin, yea, all that a man hath will he give for his life.

Job 11. 7. Canst thou by searching find out God?
Job 19. 20. I am escaped with the skin of my teeth.
Psa. 17. 8. As the apple of the eye.
Psa. 37. 35. Spreading himself like a green bay tree.
Psa. 137. 5. Let my right hand forget her cunning.
Prov. 3. 12. Whom the Lord loveth he correcteth.
Prov. 6. 6. Go to the ant, thou sluggard; consider her ways, and be wise.
Prov. 18. 24. There is a friend that sticketh closer than a brother.
Prov. 22. 28. Remove not the ancient landmark, which thy fathers have set.
Prov. 27 1. Thou knowest not what a day may bring forth.
Eccl. 9. 10. Whatsoever thy hand findeth to do, do it with thy might.
Songs 2. 1. The rose of Sharon, and the lily of the valleys.
Songs 2. 12. The voice of the turtle is heard in our land.
Songs 2. 15. The little foxes, that spoil the vines.
Songs 5. 10. Chiefest among ten thousand.
Songs 6. 4. Terrible as an army with banners.
Isa. 11. 6. The wolf shall dwell with the lamb.
Isa. 14. 23. The besom of destruction.
Isa. 28. 15. A covenant with death, and with hell.
Isa. 35. 8. Wayfaring men, though fools, shall not err therein.
Isa. 55. 1. Without money and without price.
Isa. 63. 3. I have trodden the winepress alone.
Ezek. 18. 2. The fathers have eaten sour grapes, and the children's teeth are set on edge.
Mic. 4. 4. They shall sit every man under his vine and under his fig tree.
Hab. 2. 2. He may run that readeth it.
Zech. 3. 2. A brand plucked out of the fire.
Zech. 4. 10. Who hath despised the day of small things.

Matt. 13. 46. Pearl of great price.
Matt. 16. 3. The signs of the times.
Matt. 20. 16. The last shall be first, and the first last.
Luke 14. 23. The highways and hedges.
John 1. 46. Can there any good thing come out of Nazareth?
Acts 16. 9. Come over into Macedonia, and help us.
Rom. 13. 1. Powers that be.
1 Cor. 9. 22. All things to all men.
2 Cor. 12. 7. A thorn in the flesh.
2 Tim. 4. 7. I have fought a good fight.

Gen. 1. 1. In the beginning God created the heaven and the earth.
Gen. 1. 3. Let there be light.
Gen. 1. 26. Let us make man in our image.
Gen. 1. 27. Male and female created he them.
Gen. 1. 31. And God saw everything that he had made, and, behold, it was very good.
Gen. 2. 17. In the day that thou eatest thereof thou shalt surely die.
Gen. 2. 23. Bone of my bones, and flesh of my flesh.
Gen. 2. 24. Therefore shall a man leave his father and his mother, and shall cleave unto his wife.
Gen. 3. 4. Ye shall not surely die.
Gen. 3. 19. Dust thou art, and unto dust shalt thou return.
Gen. 4. 10. The voice of thy brother's blood crieth unto me from the ground.
Gen. 5. 22. Enoch walked with God.
Gen. 6. 2. The sons of God saw the daughters of men that they were fair.
Gen. 7. 11. The fountains of the great deep [were] broken up.
Gen. 8. 22. While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease.

Gen. 9. 6. Whoso sheddeth man's blood, by man shall his blood be shed.
Gen. 13. 10. Even as the garden of the Lord.
Gen. 14. 23. From a thread even to a shoelatchet.
Gen. 15. 12. An horror of great darkness.
Gen. 15. 15. A good old age.
Gen. 16. 12. His hand will be against every man, and every man's hand against him.
Gen. 16. 13. Thou God seest me.
Gen. 18. 23. Wilt thou . . . destroy the righteous with the wicked?
Gen. 18. 27. I . . . am but dust and ashes.
Gen. 19. 14. He seemed as one that mocked.
Gen. 20. 11. The fear of God is not in this place.
Gen. 23. 15. What is that betwixt me and thee?
Gen. 26. 34-35. . . . Esau . . . took to wife Judith . . . and Bashemath, . . . which were a grief of mind unto Isaac and to Rebekah.
Gen. 28. 12. Behold a ladder set up on the earth, and the top of it reached to heaven.
Gen. 29. 14. Thou art my bone and my flesh.
Gen. 29. 20. They seemed unto him but a few days, for the love he had to her.
Gen. 32. 10. With my staff I passed over this Jordan; and now I am become two bands.
Gen. 32. 28. As a prince hast thou power with God and with men, and hast prevailed.
Gen. 37. 3. The son of his old age.
Gen. 37. 19. Behold, this dreamer cometh.
Gen. 39. 9. How . . . can I do this great wickedness?
Gen. 42. 38. Bring down my gray hairs with sorrow to the grave.
Gen. 43. 14. If I be bereaved of my children, I am bereaved.
Gen. 49. 4. Unstable as water.
Gen. 49. 10. The scepter shall not depart from Judah.

Exod. 1. 10. Let us deal wisely with them.
Exod. 1. 12. The more they afflicted them, the more they multiplied.
Exod. 2. 14. Who made thee . . . a judge over us?
Exod. 2. 14. Surely this thing is known.
Exod. 3. 5. Put off thy shoes from off thy feet, for the place whereon thou standest is holy ground.
Exod. 8. 19. This is the finger of God.
Exod. 10. 21. Darkness which may be felt.
Exod. 13. 21. By day in a pillar of cloud . . . and by night in a pillar of fire.
Exod. 14. 11. There were no graves in Egypt.
Exod. 16. 3. When we sat by the flesh pots [of Egypt].
Exod. 20. 9. Six days shalt thou labor, and do all thy work.
Exod. 20. 12. Honor thy father and thy mother.
Exod. 20. 13. Thou shalt not kill.
Exod. 22. 28. Thou shalt not . . . curse the ruler of thy people.
Lev. 10. 1. Nadab and Abihu . . . offered strange fire before the Lord.
Lev. 25. 10. Proclaim liberty throughout all the land unto all the inhabitants thereof. (On Liberty Bell, Philadelphia.)
Lev. 26. 8. Five of you shall chase an hundred.
Num. 6. 24, 25, 26. The Lord bless thee, and keep thee; the Lord make his face shine upon thee, and be gracious unto thee; the Lord lift up his countenance upon thee, and give thee peace.
Num. 11. 4. Who shall give us flesh to eat?
Num. 11. 23. Is the Lord's hand waxed short?
Num. 13. 33. We were in our own sight as grasshoppers.
Num. 16. 7. Ye take too much upon you.
Num. 16. 48. He stood between the dead and the living.
Num. 20. 17. The king's highway.
Num. 23. 23. What hath God wrought!

Num. 24. 17. There shall come a star out of Jacob.
Num. 27. 17. As sheep which have no shepherd.
Num. 34. 5. Fetch a compass.
Deut. 2. 27. Neither turn unto the right hand nor to the left.
Deut. 6. 5. Thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might.
Deut. 12. 23. The blood is the life.
Deut. 13. 6. The wife of thy bosom.
Deut. 22. 5. The woman shall not wear that which pertaineth unto a man, neither shall a man put on a woman's garments.
Deut. 22. 10. Thou shalt not plow with an ox and an ass together.
Deut. 24. 14. Thou shalt not oppress an hired servant.
Deut. 25. 4. Thou shalt not muzzle the ox when he treadeth out the corn.
Deut. 27. 17. Cursed be he that removeth his neighbor's landmark.
Deut. 28. 5. Blessed shall be thy basket and thy store.
Deut. 28. 23. Thy heaven . . . shall be brass.
Deut. 28. 67. In the morning thou shalt say, Would God it were even!
Deut. 30. 15. I have set before thee . . . life . . . and death.
Deut. 34. 7. His eye was not dim, nor his natural force abated.
Josh. 1. 6. Be strong and of a good courage.
Josh. 4. 6. What mean ye by these stones?
Josh. 5. 6. A land that floweth with milk and honey.
Josh. 5. 15. Loose thy shoe from off thy foot; for the place whereon thou standest is holy.
Josh. 7. 15. He hath wrought folly in Israel.
Josh. 7. 21. A goodly Babylonish garment.
Josh. 23. 14. I am going the way of all the earth.
Josh. 24. 15. Choose you this day whom ye will serve.

Judg. 2. 10. Gathered unto their fathers.
Judg. 7. 18. The sword of the Lord and of Gideon.
Judg. 8. 18. Each one resembled the children of a king.
Judg. 12. 6. Say now Shibboleth: and he said Sibboleth.
Judg. 15. 8. He smote them hip and thigh.
Judg. 16. 9. The Philistines be upon thee.
Judg. 16. 20. He wist not that the Lord was departed from him.
Judg. 17. 6. Every man did that which was right in his own eyes.
Ruth 1. 17. If aught but death part thee and me.
Ruth 2. 19. Where hast thou gleaned to-day?
1 Sam. 3. 1. There was no open vision.
1 Sam. 3. 18. Let him do what seemeth him good.
1 Sam. 4. 21. The glory is departed from Israel.
1 Sam. 5. 6. The hand of the Lord was heavy upon them.
1 Sam. 7. 12. Hitherto hath the Lord helped us.
1 Sam. 10. 6. Thou . . . shalt be turned into another man.
1 Sam. 10. 22. He hath hid himself among the stuff.
1 Sam. 10. 27. Children of Belial.
1 Sam. 11. 13. The Lord hath wrought salvation in Israel.
1 Sam. 12. 17. Is it not wheat harvest to-day?
1 Sam. 14. 41. Give a perfect lot.
1 Sam. 15. 17. When thou wast little in thine own sight.
1 Sam. 15. 22. To obey is better than sacrifice.
1 Sam. 15. 23. Rebellion is as the sin of witchcraft.
1 Sam. 15. 32. The bitterness of death is past.
1 Sam. 16. 14. An evil spirit from the Lord troubled him.
1 Sam. 17. 7. The staff of his spear was like a weaver's beam.

1 Sam. 17. 10. Give me a man, that we may fight together.
1 Sam. 17. 43. Am I a dog?
1 Sam. 18. 1. The soul of Jonathan was knit with the soul of David.
1 Sam. 18. 3. He loved him as his own soul.
1 Sam. 18. 7. Saul hath slain his thousands, and David his ten thousands.
1 Sam. 18. 8. What can he have more but the kingdom?
1 Sam. 18. 18. Who am I . . . that I should be son-in-law to the king?
1 Sam. 20. 18. Thou shalt be missed because thy seat will be empty.
1 Sam. 21. 3. What is under thine hand?
1 Sam. 21. 8. The king's business required haste.
1 Sam. 28. 15. Why hast thou disquieted me?
2 Sam. 1. 16. Thy blood be upon thy head.
2 Sam. 1. 23. In . . . death they were not divided.
2 Sam. 2. 19. Turned not to the right hand nor to the left.
2 Sam. 2. 30. Nineteen men and Asahel.
2 Sam. 3. 10. From Dan to Beer-sheba.
2 Sam. 3. 33. Died Abner as a fool dieth?
2 Sam. 3. 38. A prince and a great man [is] fallen this day.
2 Sam. 10. 5. Until your beards be grown.
2 Sam. 12. 3. One little ewe lamb.
2 Sam. 12. 23. I shall go to him, but he shall not return to me.
2 Sam. 14. 14. As water is spilt on the ground.
2 Sam. 15. 21. Whether in death or life, even there also will thy servant be.
2 Sam. 17. 10. Whose heart is as the heart of a lion.
2 Sam. 19. 12. Ye are my bones and my flesh.
2 Sam. 20. 1. Every man to his tents.
2 Sam. 22. 11. The wings of the wind.

2 Sam. 22. 26. With the merciful thou wilt show thyself merciful.
1 Kings 2. 2. I go the way of all the earth.
1 Kings 2. 10. David slept with his fathers.
1 Kings 3. 7. I am but a little child.
1 Kings 6. 7. There was neither hammer nor axe nor any tool of iron heard in the house, while it was in building.
1 Kings 10. 7. The half was not told me.
1 Kings 12. 8. He forsook the counsel of the old men.
1 Kings 12. 10. My little finger shall be thicker than my father's loins.
1 Kings 13. 30. Alas, my brother!
1 Kings 18. 21. How long halt ye between two opinions?
1 Kings 18. 44. A . . . cloud out of the sea, like a man's hand.
1 Kings 19. 12. A still small voice.
1 Kings 20. 11. Let not him that girdeth on his harness boast himself as he that putteth it off.
1 Kings 22. 34. Drew a bow at a venture.
2 Kings 1. 9. The king hath said, Come down.
2 Kings 2. 10. Thou hast asked a hard thing.
2 Kings 4. 13. I dwell among mine own people.
2 Kings 4. 40. There is death in the pot.
2 Kings 5. 18. I bow myself in the house of Rimmon.
2 Kings 6. 5. Alas, . . . it was borrowed.
2 Kings 6. 17. Open his eyes, that he may see.
2 Kings 6. 17. The mountain was full of horses and chariots.
2 Kings 6. 32. Is not the sound of his master's feet behind him?
2 Kings 8. 13. Is thy servant a dog?
2 Kings 9. 20. Like the driving of Jehu.
2 Kings 9. 31. Had Zimri peace, who slew his master?
2 Kings 13. 14. The chariot of Israel, and the horsemen thereof.

2 Kings 14. 8. Let us look one another in the face.
2 Kings 21. 16. Shed innocent blood.
2 Kings 23. 18. Let no man move his bones.
1 Chron. 12. 33. They were not of double heart.
1 Chron. 16. 22. Touch not mine anointed.
1 Chron. 16. 29. Worship the Lord in the beauty of holiness.
1 Chron. 20. 5. Whose spear staff was like a weaver's beam.
1 Chron. 29. 15. We are . . . sojourners as were all our fathers.
2 Chron. 10. 16. What portion have we in David?
2 Chron. 18. 3. I am as thou art, and my people as thy people.
2 Chron. 30. 5. From Beer-sheba even to Dan.
2 Chron. 30. 8. Be ye not stiff-necked.
Ezra 2. 69. They gave after their ability.
Ezra 9. 7. Confusion of face.
Neh. 2. 19. They laughed us to scorn.
Neh. 4. 3. If a fox go up, he shall even break down their stone wall.
Esth. 1. 8. The drinking was according to the law.
Esth. 1. 13. The wise men, which knew the times.
Esth. 1. 22. Every man should bear rule in his own house.
Esth. 4. 16. If I perish, I perish.
Esth. 5. 13. All this availeth me nothing.
Esth. 6. 6. What shall be done unto the man whom the king delighteth to honor?
Esth. 7. 10. They hanged Haman on the gallows that he had prepared for Mordecai.
Job 1. 21. The Lord gave, and the Lord hath taken away; blessed be the name of the Lord.
Job 2. 2. Going to and fro in the earth.
Job 2. 9. Curse God, and die.
Job 2. 10. Shall we receive good at the hand of God, and shall we not receive evil?

Job 3. 17. There the wicked cease from troubling; and there the weary be at rest.
Job. 4. 7. Who ever perished, being innocent?
Job 4. 17. Shall mortal man be more just than God?
Job 5. 7. Man is born unto trouble, as the sparks fly upward.
Job 5. 13. He taketh the wise in their own craftiness.
Job 6. 6. Can that which is unsavory be eaten without salt?
Job 7. 6. Swifter than a weaver's shuttle.
Job 7. 17. What is man, that thou shouldest magnify him?
Job 8. 9. Our days upon earth are a shadow.
Job 9. 33. Neither is there any daysman betwixt us, that might lay his hand upon us both.
Job 10. 1. My soul is weary of my life.
Job 12. 2. No doubt but ye are the people, and wisdom shall die with you.
Job 12. 21. He poureth contempt upon princes.
Job 13. 15. Though he slay me, yet will I trust in him.
Job 14. 1. Man that is born of a woman is of few days, and full of trouble.
Job 14. 2. He cometh forth like a flower, and is cut down.
Job 14. 10. Man giveth up the ghost, and where is he?
Job 14. 14. If a man die, shall he live again?
Job 15. 2. Should a wise man . . . fill his belly with the east wind?
Job 15. 7. Art thou the first man that was born?
Job 15. 11. Are the consolations of God small with thee?
Job 16. 2. Miserable comforters are ye all.
Job 18. 5. The light of the wicked shall be put out.
Job 18. 14. The king of terrors.
Job 19. 23. Oh that my words . . . were printed in a book!
Job 19. 25. I know that my redeemer liveth.

Job 21. 33. The clods of the valley shall be sweet unto him.
Job 22. 24. Then shalt thou lay up gold as dust.
Job 23. 3. Oh that I knew where I might find him!
Job 24. 18. Swift as the waters.
Job 28. 7. There is a path which no fowl knoweth.
Job 28. 12. Where shall wisdom be found?
Job 28. 28. The fear of the Lord, that is wisdom.
Job 30. 1. They that are younger than I have me in derision.
Job 31. 40. Let thistles grow instead of wheat, and cockle instead of barley.
Job 32. 9. Great men are not always wise.
Job 34. 19. That accepteth not the persons of princes.
Job 38. 4. Where wast thou when I laid the foundations of the earth?
Job 38. 7. The morning stars sang together.
Job 38. 7. All the sons of God shouted for joy.
Job 38. 11. Here shall thy proud waves be stayed.
Job 38. 31. Canst thou bind the sweet influences of Pleiades or loose the bands of Orion?
Job 39. 25. He smelleth the battle afar off.
Job 41. 15. His scales are his pride.
Psa. 1. 3. He shall be like a tree planted by the rivers of water.
Psa. 1. 4. Like the chaff which the wind driveth away.
Psa. 2. 1. Why do the heathen rage?
Psa. 2. 4. He that sitteth in the heavens shall laugh.
Psa. 2. 9. Thou shalt break them with a rod of iron.
Psa. 4. 6. Who will show us any good?
Psa. 4. 8. I will both lay me down in peace, and sleep.
Psa. 7. 15. He is fallen into the ditch which he made.
Psa. 8. 2. Out of the mouth of babes.
Psa. 8. 4. What is man, that thou art mindful of him?
Psa. 11. 1. Flee as a bird to your mountain.
Psa. 14. 1. The fool hath said in his heart, There is no God.

Psa. 15. 3. Taketh up a reproach against his neighbor.
Psa. 16. 6. The lines are fallen unto me in pleasant places.
Psa. 19. 1. The heavens declare the glory of God.
Psa. 19. 2. Day unto day uttereth speech.
Psa. 19. 7. The law of the Lord is perfect.
Psa. 22. 6. I am a worm, and no man.
Psa. 22. 14. I am poured out like water.
Psa. 24. 1. The earth is the Lord's, and the fullness thereof.
Psa. 24. 4. He that hath clean hands.
Psa. 26. 6. I will wash mine hands in innocency.
Psa. 30. 5. Weeping may endure for a night, but joy cometh in the morning.
Psa. 31. 12. Forgotten as a dead man out of mind.
Psa. 31. 15. My times are in thy hand.
Psa. 31. 20. The strife of tongues.
Psa. 32. 9. Be ye not as the horse, or as the mule, which have no understanding.
Psa. 33. 9. He spake, and it was done.
Psa. 33. 16. There is no king saved by the multitude of an host.
Psa. 33. 17. An horse is a vain thing for safety.
Psa. 37. 1. Fret not thyself because of evildoers.
Psa. 37. 11. The meek shall inherit the earth.
Psa. 37. 16. A little that a righteous man hath is better than the riches of many wicked.
Psa. 37. 21. The wicked borroweth, and payeth not again.
Psa. 37. 25. I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread.
Psa. 37. 37. Mark the perfect man.
Psa. 39. 3. While I was musing the fire burned.
Psa. 39. 6. He heapeth up riches, and knoweth not who shall gather them.

Psa. 41. 9. Mine own familiar friend, . . . hath lifted up his heel against me.
Psa. 42. 3. My tears have been my meat.
Psa. 44. 22. We are counted as sheep for the slaughter.
Psa. 48. 2. Beautiful for situation . . . is Mount Zion.
Psa. 50. 10. The cattle upon a thousand hills.
Psa. 55. 6. Oh that I had wings like a dove!
Psa. 68. 6. God setteth the solitary in families.
Psa. 72. 6. He shall come down like rain upon the mown grass.
Psa. 73. 4. There are no bands in their death.
Psa. 73. 20. As a dream when one awaketh.
Psa. 75. 6. Promotion cometh neither from the east, nor from the west, nor from the south.
Psa. 76. 10. The wrath of man shall praise thee.
Psa. 77. 5. I have considered the days of old.
Psa. 78. 25. Man did eat angels' food.
Psa. 84. 7. From strength to strength.
Psa. 85. 11. Truth shall spring out of the earth.
Psa. 86. 17. Show me a token for good.
Psa. 87. 5. Of Zion it shall be said, This . . . man was born in her.
Psa. 89. 48. What man is he that liveth, and shall not see death?
Psa. 90. 2. Before the mountains were brought forth.
Psa. 90. 4. A thousand years in thy sight are but as yesterday when it is past.
Psa. 90. 5. They are as a sleep.
Psa. 90. 6. In the morning it flourisheth, and groweth up; in the evening it is cut down, and withereth.
Psa. 90. 9. We spend our years as a tale that is told.
Psa. 91. 12. They shall bear thee up in their hands, lest thou dash thy foot against a stone.
Psa. 93. 4. The noise of many waters.
Psa. 94. 9. He that planted the ear, shall he not hear?
Psa. 97. 2. Clouds and darkness are round about him.
Psa. 98. 7. Let the sea roar, and the fullness thereof.

Psa. 98. 8. Let the floods clap their hands.
Psa. 102. 6. I am like an owl of the desert.
Psa. 102. 9. I have eaten ashes like bread.
Psa. 102. 26. All of them shall wax old like a garment.
Psa. 103. 15. As for man, his days are as grass.
Psa. 103. 16. The wind passeth over it, and it is gone; and the place thereof shall know it no more.
Psa. 104. 2. Who stretchest out the heavens like a curtain.
Psa. 104. 4. Who maketh his angels spirits.
Psa. 104. 19. He appointed the moon for seasons.
Psa. 104. 23. Man goeth forth unto . . . his labor until the evening.
Psa. 104. 27. That thou mayest give them their meat in due season.
Psa. 107. 23. They that go down to the sea in ships.
Psa. 107. 27. They reel to and fro, and stagger like a drunken man.
Psa. 107. 27. At their wit's end.
Psa. 109. 23. Like the shadow when it declineth.
Psa. 111. 10. The fear of the Lord is the beginning of wisdom.
Psa. 115. 5. Eyes have they, but they see not.
Psa. 116. 11. I said in my haste, All men are liars.
Psa. 118. 22. The stone which the builders refused is become the head stone of the corner.
Psa. 119. 70. Their heart is as fat as grease.
Psa. 119. 99. I have more understanding than all my teachers.
Psa. 120. 7. I am for peace: but when I speak, they are for war.
Psa. 121. 4. He that keepeth Israel shall neither slumber nor sleep.
Psa. 122. 3. Jerusalem is builded as a city that is compact together.
Psa. 125. 2. As the mountains are round about Jerusalem.

Psa. 126. 5. They that sow in tears shall reap in joy.
Psa. 133. 1. Behold, how good and how pleasant it is for brethren to dwell together in unity!
Psa. 137. 2. We hanged our harps upon the willows.
Psa. 137. 4. How shall we sing the Lord's song in a strange land?
Psa. 139. 9. If I take the wings of the morning.
Psa. 139. 14. I am fearfully and wonderfully made.
Psa. 143. 5. I remember the days of old.
Psa. 144. 15. Happy is that people that is in such a case.
Psa. 147. 4. He telleth the number of the stars.
Psa. 150. 6. Let everything that hath breath praise the Lord.
Prov. 1. 7. The fear of the Lord is the beginning of knowledge.
Prov. 1. 10. If sinners entice thee, consent thou not.
Prov. 1. 14. Let us all have one purse.
Prov. 1. 17. In vain the net is spread in the sight of any bird.
Prov. 3. 3. Write them upon the table of thine heart.
Prov. 3. 5. Lean not unto thine own understanding.
Prov. 3. 7. Be not wise in thine own eyes.
Prov. 3. 17. Her ways are ways of pleasantness, and all her paths are peace.
Prov. 3. 35. Shame shall be the promotion of fools.
Prov. 4. 7. Wisdom is the principal thing.
Prov. 4. 18. The path of the just is as the shining light.
Prov. 4. 23. Keep thy heart with all diligence; for out of it are the issues of life.
Prov. 5. 5. Her steps take hold on hell.
Prov. 6. 27. Can a man take fire in his bosom, and his clothes not be burned?
Prov. 8. 11. Wisdom is better than rubies.
Prov. 9. 10. The fear of the Lord is the beginning of wisdom.
Prov. 9. 17. Stolen waters are sweet.

Prov. 10. 1. A wise son maketh a glad father.
Prov. 10. 4. He becometh poor that dealeth with a slack hand.
Prov. 11. 1. A false balance is abomination to the Lord.
Prov. 11. 13. A talebearer revealeth secrets.
Prov. 11. 22. As a jewel of gold in a swine's snout, so is a fair woman which is without discretion.
Prov. 11. 24. There is that scattereth, and yet increaseth.
Prov. 12. 10. A righteous man regardeth the life of his beast.
Prov. 13. 12. Hope deferred maketh the heart sick.
Prov. 14. 10. The heart knoweth his own bitterness.
Prov. 14. 31. He that oppresseth the poor reproacheth his Maker.
Prov. 14. 34. Righteousness exalteth a nation.
Prov. 15. 1. A soft answer turneth away wrath.
Prov. 15. 3. The eyes of the Lord are in every place.
Prov. 15. 13. A merry heart maketh a cheerful countenance.
Prov. 15. 17. Better is a dinner of herbs where love is, than a stalled ox and hatred therewith.
Prov. 16. 18. Pride goeth before destruction.
Prov. 16. 28. A whisperer separateth chief friends.
Prov. 16. 31. The hoary head is a crown of glory.
Prov. 16. 33. The lot is cast into the lap.
Prov. 17. 28. Even a fool, when he holdeth his peace, is counted wise.
Prov. 18. 22. Whoso findeth a wife findeth a good thing.
Prov. 20. 1. Wine is a mocker.
Prov. 20. 29. The beauty of old men is the gray head.
Prov. 21. 9. It is better to dwell in a corner of the housetop, than with a brawling woman in a wide house.
Prov. 22. 1. A good name is rather to be chosen than great riches.

Prov. 22. 2. The rich and poor meet together; the Lord is the maker of them all.
Prov. 22. 6. Train up a child in the way he should go: and when he is old, he will not depart from it.
Prov. 22. 13. There is a lion without.
Prov. 23. 7. As he thinketh in his heart so is he.
Prov. 23. 34. As he that lieth upon the top of a mast.
Prov. 24. 33. A little sleep, a little slumber, a little folding of the hands to sleep.
Prov. 25. 11. Apples of gold in pictures of silver.
Prov. 25. 19. Confidence in an unfaithful man in time of trouble is like a broken tooth, and a foot out of joint.
Prov. 25. 22. Thou shalt heap coals of fire upon his head.
Prov. 26. 4. Answer not a fool according to his folly.
Prov. 26. 12. Seest thou a man wise in his own conceit? there is more hope of a fool than of him.
Prov. 26. 13. There is a lion in the way.
Prov. 26. 16. Wiser in his own conceit than seven men that can render a reason.
Prov. 26. 17. Like one that taketh a dog by the ears.
Prov. 26. 27. Whoso diggeth a pit shall fall therein.
Prov. 27. 2. Let another man praise thee.
Prov. 27. 5. Open rebuke is better than secret love.
Prov. 27. 6. Faithful are the wounds of a friend.
Prov. 27. 12. A prudent man foreseeth the evil, and hideth himself.
Prov. 27. 17. Iron sharpeneth iron.
Prov. 27. 22. Bray a fool in a mortar.
Prov. 29. 5. A man that flattereth his neighbor spreadeth a net for his feet.
Prov. 29. 18. Where there is no vision, the people perish.
Prov. 30. 8. Give me neither poverty nor riches.
Prov. 30. 28. The spider taketh hold with her hands, and is in kings' palaces.

Prov. 31. 10. Who can find a virtuous woman?
Prov. 31. 28. Her children arise up, and call her blessed.
Eccl. 1. 2. Vanity of vanities; . . . all is vanity.
Eccl. 1. 15. That which is crooked cannot be made straight.
Eccl. 2. 16. How dieth the wise man? as the fool.
Eccl. 2. 24. There is nothing better for a man, than that he should eat and drink, and . . . make his soul enjoy good in his labor.
Eccl. 3. 1. There is . . . a time to every purpose under the heaven.
Eccl. 3. 11. He hath made everything beautiful in his time.
Eccl. 3. 19. For that which befalleth the sons of men befalleth beasts
Eccl. 4. 9. Two are better than one.
Eccl. 4. 13. Better is a poor and a wise child than an old and foolish king.
Eccl. 7. 6. The crackling of thorns under a pot.
Eccl. 8. 8. There is no discharge in that war.
Eccl. 8. 11. Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil.
Eccl. 9. 10. There is no work, nor device, nor knowledge, nor wisdom in the grave, whither thou goest.
Eccl. 10. 1. Dead flies cause the ointment of the apothecary to send forth a stinking savor.
Eccl. 10. 16. Woe to thee, O land, when thy king is a child.
Eccl. 11. 4. He that observeth the wind shall not sow.
Eccl. 12. 3. Those that look out of the window [shall] be darkened.
Eccl. 12. 5. They shall be afraid of that which is high.
Eccl. 12. 6. Or ever the silver cord be loosed, or the golden bowl be broken, or the pitcher be broken at the fountain, or the wheel broken at the cistern.

Eccl. 12. 12. Of making many books there is no end.
Songs 1. 5. I am black, but comely.
Songs 1. 5. The tents of Kedar.
Songs 2. 5. I am sick of love.
Songs 2. 12. The time of the singing of birds is come.
Songs 2. 12. The voice of the turtle is heard in our land.
Songs 8. 6. Cruel as the grave.
Songs 8. 7. Many waters cannot quench love.
Isa. 1. 3. The ox knoweth his owner, and the ass his master's crib.
Isa. 1. 8. A lodge in a garden of cucumbers.
Isa. 1. 18. Let us reason together.
Isa. 2. 22. Man, whose breath is in his nostrils.
Isa. 3. 15. Grind the faces of the poor.
Isa. 4. 1. Seven women shall take hold of one man.
Isa. 5. 8. Woe unto them that join house to house, that lay field to field!
Isa. 5. 20. Woe unto them that call evil good.
Isa. 5. 23. Justify the wicked for reward.
Isa. 8. 14. A stone of stumbling and . . . a rock of offense.
Isa. 8. 19. Wizards that peep, and that mutter.
Isa. 9. 15. The ancient and honorable.
Isa. 10. 2. Rob the fatherless.
Isa. 21. 12. The watchman said, The morning cometh.
Isa. 22. 1. The valley of vision.
Isa. 23. 8. Whose merchants are princes.
Isa. 25. 6. A feast of . . . fat things.
Isa. 26. 5. The lofty city, he layeth it low.
Isa. 28. 13. Precept upon precept, . . . line upon line.
Isa. 30. 20. The bread of adversity.
Isa. 31. 3. The Egyptians are men, and not God.
Isa. 32. 2. The shadow of a great rock in a weary land.
Isa. 32. 20. Sow beside all waters.
Isa. 34. 5. My sword shall be bathed in heaven.

Isa. 35. 1. The wilderness and the solitary place shall be glad.
Isa. 35. 1. The desert shall . . . blossom as the rose.
Isa. 35. 3. Strengthen . . . the weak hands.
Isa. 35. 5. The eyes of the blind shall be opened.
Isa. 36. 16. Eat . . . every one of his vine, and . . . his fig tree.
Isa. 37. 3. This is a day of trouble.
Isa. 38. 15. I shall go softly all my years.
Isa. 38. 18. The grave cannot praise thee.
Isa. 39. 4. What have they seen in thine house?
Isa. 40. 3. The voice of him that crieth in the wilderness.
Isa. 40. 4. The crooked shall be made straight.
Isa. 40. 6. All flesh is grass.
Isa. 40. 12. Who hath measured the waters in the hollow of his hand?
Isa. 40. 31. Mount up with wings as eagles.
Isa. 42. 3. A bruised reed shall he not break.
Isa. 44. 13. According to the beauty of a man.
Isa. 45. 9. Shall the clay say to him that fashioneth it, What makest thou?
Isa. 48. 4. Thy neck is an iron sinew.
Isa. 49. 15. Can a woman forget her . . . child?
Isa. 50. 4. The tongue of the learned.
Isa. 50. 9. They all shall wax old as a garment.
Isa. 51. 11. Sorrow and mourning shall flee away.
Isa. 52. 7. How beautiful upon the mountains are the feet of him that bringeth good tidings!
Isa. 53. 2. He hath no form nor comeliness.
Isa. 53. 3. A man of sorrows.
Isa. 53. 6. All we like sheep have gone astray.
Isa. 55. 2. Wherefore do ye spend money for that which is not bread?
Isa. 55. 11. It shall not return unto me void.
Isa. 55. 13. Instead of the thorn shall come up the fir tree.

Isa. 60. 22. A little one shall become a thousand.
Isa. 61. 3. Beauty for ashes.
Isa. 64. 6. We all do fade as a leaf.
Isa. 64. 8. We are the clay, and thou our potter.
Isa. 65. 5. I am holier than thou.
Isa. 65. 25. The wolf and the lamb shall feed together.
Isa. 66. 13. As one whom his mother comforteth.
Jer. 2. 36. Why gaddest thou about so much?
Jer. 6. 14. Peace, peace; when there is no peace.
Jer. 8. 22. Is there no balm in Gilead?
Jer. 9. 1. Oh that my head were waters, and mine eyes a fountain of tears!
Jer. 17. 1. Written with a pen of iron, and with the point of a diamond.
Jer. 20. 14. Cursed be the day wherein I was born.
Jer. 31. 15. Rachel weeping for her children refused to be comforted, because they were not.
Lam. 1. 1. How doth the city sit solitary, that was full of people!
Ezek. 1. 24. Like the noise of great waters.
Ezek. 12. 22. The days are prolonged, and every vision faileth.
Ezek. 16. 44. As is the mother, so is her daughter.
Dan. 2. 34. A stone was cut out without hands.
Dan. 3. 25. The form . . . is like the son of God.
Dan. 5. 27. Weighed in the balances and art found wanting.
Dan. 7. 13. Ancient of days.
Dan. 9. 8. To us . . . confusion of face.
Dan. 12. 3. They that be wise shall shine as the brightness of the firmament.
Hos. 4. 9. Like people, like priest.
Hos. 4. 17. Ephraim is joined to idols: let him alone.
Hos. 5. 10. I will pour out my wrath . . . like water.
Hos. 6. 10. I have seen an horrible thing in the house of Israel.
Hos. 10. 1. Israel is an empty vine.

Hos. 10. 8. They shall say to the mountains, Cover us; and to the hills, Fall on us.
Hos. 10. 12. Break up your fallow ground.
Hos. 11. 4. I drew them with cords of a man.
Hos. 12. 1. Ephraim feedeth on wind.
Hos. 13. 2. Let the men that sacrifice kiss the calves.
Hos. 13. 3. As the chaff that is driven with the whirlwind.
Joel 1. 4. That which the palmerworm hath left hath the locust eaten; and that which the locust hath left hath the cankerworm eaten; and that which the cankerworm hath left hath the caterpillar eaten.
Joel 1. 8. Like a virgin girded with sackcloth for the husband of her youth.
Joel 2. 13. Rend your heart, and not your garments.
Joel 2. 28. Your young men shall see visions.
Joel 3. 10. Beat your plowshares into swords, and your pruninghooks into spears.
Joel 3. 14. Multitudes in the valley of decision.
Amos 3. 3. Can two walk together, except they be agreed?
Amos 7. 14. I was no prophet, neither was I a prophet's son.
Jonah 2. 3. All thy billows and thy waves passed over me.
Hab. 2. 20. The Lord is in his holy temple: let all the earth keep silence before him.
Zech. 1. 5. Your fathers, where are they?
Zech. 3. 2. A brand plucked out of the fire.
Zech. 4. 6. Not by might nor by power, but by my spirit, saith the Lord of hosts.
Zech. 9. 12. Prisoners of hope.
Zech. 13. 6. I was wounded in the house of my friends.
Mal. 1. 6. If I be master, where is my fear?
Mal. 2. 10. Have we not all one father?

Mal. 3. 2. He is like a refiner's fire, and like fullers' soap.
Mal. 3. 8. Will a man rob God?
Matt. 5. 38. An eye for an eye, and a tooth for a tooth.
Matt. 6. 25. Is not the life more than meat, and the body than raiment?
Matt. 6. 27. Which of you by taking thought can add one cubit unto his stature?
Matt. 6. 34. Sufficient unto the day is the evil thereof.
Matt. 7. 3. The mote that is in thy brother's eye.
Matt. 7. 6. Pearls before swine.
Matt. 7. 16. Do men gather grapes of thorns, or figs of thistles?
Matt. 8. 22. Let the dead bury their dead.
Matt. 9. 12. They that be whole need not a physician, but they that are sick.
Matt. 9. 17. Neither do men put new wine into old bottles.
Matt. 9. 24. They laughed him to scorn.
Matt. 10. 31. Ye are of more value than many sparrows.
Matt. 11. 19. Wisdom is justified of her children.
Matt. 13. 46. Pearl of great price.
Matt. 15. 14. If the blind lead the blind, both shall fall into the ditch.
Matt. 16. 3. The signs of the times.
Matt. 19. 6. What therefore God hath joined together, let not man put asunder.
Matt. 19. 24. It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God.
Matt. 20. 12. The burden and heat of the day.
Matt. 20. 16. Many be called, but few chosen.
Matt. 23. 24. Strain at a gnat, and swallow a camel.
Matt. 24. 6. Wars and rumors of wars.
Matt. 24. 6. The end is not yet.
Matt. 26. 8. To what purpose is this waste?

Mark 1. 7. The latchet of whose shoes I am not worthy to stoop down and unloose.
Mark 1. 22. He taught them as one that had authority.
Mark 4. 9. He that hath ears to hear, let him hear.
Mark 9. 40. He that is not against us is on our part.
Mark 9. 50. If the salt have lost his saltness, wherewith will ye season it?
Mark 13. 14. Abomination of desolation.
Luke 1. 28. Blessed art thou among women.
Luke 2. 29. Now lettest thou thy servant depart in peace.
Luke 4. 8. Get thee behind me, Satan.
Luke 6. 27. Love your enemies.
Luke 8. 35. Clothed, and in his right mind.
Luke 9. 24. Whosoever will save his life shall lose it.
Luke 9. 25. What is a man advantaged, if he gain the whole world, and lose himself?
Luke 10. 7. The laborer is worthy of his hire.
Luke 10. 29. Who is my neighbor?
Luke 14. 11. Whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted.
Luke 14. 18. They all with one consent began to make excuse.
Luke 15. 16. He would fain have filled his belly with the husks that the swine did eat.
Luke 16. 8. The children of light.
Luke 16. 9. Make to yourselves friends of the mammon of unrighteousness.
Luke 16. 19. Clothed in purple and fine linen.
Luke 16. 31. Neither will they be persuaded, though one rose from the dead.
Luke 17. 17. Where are the nine?
Luke 17. 35. The one shall be taken, and the other left.
John 1. 23. The voice of one crying in the wilderness.
John 2. 10. Thou hast kept the good wine until now.
John 3. 7. Ye must be born again.

John 3. 8. The wind bloweth where it listeth.
John 4. 32. I have meat to eat that ye know not of.
John 8. 32. Ye shall know the truth, and the truth shall make you free.
John 12. 8. The poor always ye have with you.
John 15. 13. Greater love hath no man than this, that a man lay down his life for his friends.
John 15. 20. The servant is not greater than his lord.
John 19. 5. Behold the man!
Acts 3. 6. Silver and gold have I none.
Acts 8. 20. Thy money perish with thee.
Acts 9. 5. It is hard for thee to kick against the pricks.
Acts 10. 34. God is no respecter of persons.
Acts 13. 51. They shook off the dust of their feet.
Acts 17. 26. [He] hath made of one blood all nations of men.
Acts 17. 28. In him we live, and move, and have our being.
Acts 20. 24. None of these things move me.
Acts 23. 5. Thou shalt not speak evil of the ruler of thy people.
Acts 25. 11. I appeal unto Cæsar.
Acts 26. 26. This thing was not done in a corner.
Rom. 2. 11. There is no respect of persons with God.
Rom. 2. 28. He is not a Jew, which is one outwardly.
Rom. 6. 19. I speak after the manner of men.
Rom. 7. 21. When I would do good, evil is present with me.
Rom. 10. 12. There is no difference between the Jew and the Greek.
Rom. 11. 13. I magnify mine office.
Rom. 12. 16. Be not wise in your own conceits.
Rom. 13. 1. Let every soul be subject unto the higher powers.
Rom. 13. 1. The powers that be.
Rom. 13. 8. Owe no man anything.

1 Cor. 3. 2. I have fed you with milk, and not with meat.
1 Cor. 6. 19. Your body is the temple of the Holy Ghost.
1 Cor. 7. 31. The fashion of this world.
1 Cor. 9. 22. All things to all men.
1 Cor. 10. 12. Let him that thinketh he standeth take heed lest he fall.
1 Cor. 12. 31. Covet earnestly the best gifts.
1 Cor. 13. 12. Through a glass, darkly.
1 Cor. 13. 13. The greatest of these is charity.
1 Cor. 14. 8. If the trumpet give an uncertain sound.
1 Cor. 14. 40. Let all things be done decently and in order.
1 Cor. 15. 29. What shall they do which are baptized for the dead?
1 Cor. 15. 52. In the twinkling of an eye.
1 Cor. 15. 55. O death, where is thy sting?
1 Cor. 16. 13. Quit you like men.
2 Cor. 11. 14. Satan himself is transformed into an angel of light.
2 Cor. 12. 7. A thorn in the flesh.
Gal. 1. 16. I conferred not with flesh and blood.
Gal. 5. 14. Thou shalt love thy neighbor as thyself.
Gal. 6. 7. Whatsoever a man soweth, that shall he also reap.
Phil. 3. 14. I press toward the mark.
Phil. 3. 19. Whose God is their belly.
Phil. 4. 5. Let your moderation be known unto all men.
Phil. 4. 7. The peace of God, which passeth all understanding.
1 Thess. 1. 3. Labor of love.
2 Thess. 3. 13. Be not weary in well doing.
1 Tim. 5. 18. The laborer is worthy of his reward.
1 Tim. 6. 8. Having food and raiment, let us be therewith content.

2 Tim. 4. 3. Teachers, having itching ears.
Heb. 7. 16. The power of an endless life.
Heb. 10. 38. The just shall live by faith.
Heb. 12. 1. A cloud of witnesses.
Heb. 12. 6. Whom the Lord loveth he chasteneth.
1 John 2. 16. The pride of life.
Rev. 3. 15. I would thou wert cold or hot.
Rev. 13. 16. A mark [of the beast] in . . . their foreheads.
Rev. 14. 2. The voice of many waters.
Rev. 21. 1. A new heaven and a new earth.
Rev. 22. 13. I am Alpha and Omega.

CHAPTER II

A BRIEF HISTORY OF THE PERIOD OF THE BIBLE

The scenes of many of the narratives in the Old Testament considerably antedated the time in which they were written. Perhaps the scenes in the book of Job carry us back the furthest into antiquity. Some of the Genesis stories are also very early. The real history of the Israelites may be said to have begun about B. C. 1250—the time of the Exodus from Egypt. Under the leadership of Moses and Joshua the Hebrews enjoyed a unique form of government. The real King was Jehovah and to him appeal was constantly made by their leaders. Under Joshua the conquest of Canaan was effected and the conquered portion was divided among the twelve tribes. After the death of Joshua a period of internal dissension followed lasting about two hundred years. It was a time when "There was no king in Israel: every man did that which was right in his own eyes." A long line of national heroes known as Judges included such names as Shamgar, Gideon, Jephthah, Samson, and Deborah. The last of the Judges was Samuel who was a prophet or seer as well as a judge. Near the close of Samuel's leadership the people clamored for a king and Saul, of the tribe of Benjamin, was chosen. His reign was successful from a military point of view, but it closed with a period of depression due to his intermittent fits of insanity.

Saul was succeeded by David, of the tribe of Judah, whose long reign was a constant struggle against internal dissensions and foreign aggression. During his

reign and that of Solomon, who succeeded him, literature and art were developed to a high degree. Solomon maintained a court characterized by Oriental splendor. Upon his death, B. C. 975, ten tribes revolted and the kingdom was divided into two rival sections. The northern section, including the ten tribes, chose Samaria as its capital and was known as the kingdom of Israel. The two tribes of Judah and Benjamin retained Jerusalem as their capital.

The northern kingdom maintained its political existence for two hundred and fifty years. It was characterized by internal dissensions and the development of considerable political corruption. Occasionally there appeared a king who strove to restore the earlier conditions, but for the most part the rulers were not men of much moral purpose or strength of character. The prophets Elijah and Elisha went about as preachers of righteousness in the northern kingdom, and Amos and Hosea have left their prophetic messages in book form. Israel was captured by Sargon, King of Nineveh, about B. C. 721, and the ten tribes seem to have become quite lost to history. There is at present, however, a religious organization which claims to be the descendants of these lost tribes, and which still maintains a form of worship which is supposed to go back to these times.

The kingdom of Judah lasted until B. C. 588, or about one hundred and thirty years longer than the northern kingdom. This kingdom was a little more fortunate in the character of its rulers, although there were many who were most corrupt.

Isaiah and Micah were prominent among the prophets of Judah. Under King Zedekiah the kingdom was subdued and the people carried as captives to Babylon. When Babylon was overcome by Cyrus, king of Persia, the Jews were permitted to return to Jerusalem and restored the temple. This privilege of maintaining

their own religious rites at their old capital was continued until about A. D. 70, when the city was laid waste by the Romans and a vast number of its inhabitants slain.

During the time of Christ and his early disciples Judah was a province of the Roman empire. The patriotic spirit blazed out at intervals during their subjection and reached its height under the Maccabees, about two centuries before Christ. The constant fear of outbreaks in this province had doubtless much to do with the attitude of the Roman authorities toward the message of Jesus and his disciples.

CHAPTER III

THE OLD TESTAMENT NARRATIVES

For convenience the books of the Bible may be classified as follows:

THE OLD TESTAMENT

The Narratives
- Genesis
- Exodus
- Leviticus
- Numbers
- Deuteronomy
- Joshua
- Judges
- Samuel
- Kings
- Chronicles
- Ezra
- Nehemiah

The Major Classics
- Job
- Psalms
- Proverbs

The Minor Classics
- Ruth
- Esther
- Ecclesiastes
- The Song of Solomon
- Lamentations

The Major Prophets
- Isaiah
- Jeremiah
- Ezekiel
- Daniel*

*The book of Daniel is apocalyptic as well as prophetic.

The Minor Prophets
- Hosea
- Joel
- Amos
- Obadiah
- Jonah
- Micah
- Nahum
- Habakkuk
- Zephaniah
- Haggai
- Zechariah
- Malachi

The New Testament

The Narratives
- Matthew
- Mark
- Luke
- John
- The Acts

The Epistles
- Romans
- Corinthians
- Galatians
- Ephesians
- Philippians
- Colossians
- Thessalonians
- Timothy
- Titus
- Philemon
- Hebrews
- James
- Peter
- John
- Jude

*The Apocalypse**
Revelation

Unless it has been shown by proper tests that the students are reasonably familiar with the narratives here listed, a daily assignment should be made covering the topics in the various books. In connection with this study the special passages tabulated in Chapter 2 should be used.

GENESIS

1. The creation story with sequence of days.	1
2. The second creation story.	2
3. The temptation and fall.	3
4. The murder of Abel.	4
5. The Flood.	6-9
6. The building of Babel.	11
7. Disagreement of Abraham and Lot.	13
8. Destruction of Sodom and Gomorrah.	19
9. The casting out of Hagar and Ishmael.	21
10. Abraham's temptation to sacrifice Isaac.	22
11. Isaac's courtship of Rebekah.	24
12. The selling of Esau's birthright.	25
13. The blessing of Jacob through deception.	27
14. Jacob's courtship of Rachel.	29
15. Jacob's trickery with Laban.	30
16. Jacob's wrestling with the angel.	32
17. Joseph's dreams and sale into Egypt.	37
18. Joseph's advances in Egypt; his imprisonment.	39
19. Joseph's interpretation of dreams and restoration to court favor.	40-41
20. Jacob's sons sent into Egypt to buy bread; the meeting with Joseph.	42
21. Further relations between Joseph and his father and brothers.	43-45
22. The coming of Jacob's family into Egypt; the death of Jacob.	46-50

* This would be the New Testament Apocalypse.

Exodus

1. Multiplication of the Israelites, and Pharaoh's efforts to stop it. 1
2. Birth of Moses and his early life. 2
3. Moses called by God and sent with a message to Israel. 3
4. Moses' excuses and final consent to go to the Israelites. 4
5. Pharaoh increases the Israelites' burdens. 5
6. Moses and Aaron begin the plagues upon Egypt. 7
7. Further plagues; vacillation of Pharaoh. 8-11
8. The plagues culminate and the Israelites are driven out. 12
9. Journey of the Israelites accompanied by a pillar of cloud and a pillar of fire. 13
10. The Israelites pass through the Red Sea, and the pursuing Egyptians are drowned.
11. The song of Moses and Miriam. 15
12. The Israelites murmur; manna and quails are sent. 16
13. Meeting of Moses and Jethro; Jethro's counsel. 18
14. The journey to Sinai. Sacredness of the mountain. 19
15. The Ten Commandments. 20
16. In Moses' absence the people make a golden calf. 32
17. Desire of Moses to see God. 33

Leviticus

1. Nadab and Abihu offer strange fire. 10

Numbers

1. Insubordination of Miriam and Aaron. 12
2. The report from the spies. 13-14
3. Rebellion of Korah, Dathan, and Abiram. 16

4. Moses smites the rock in anger. 20
5. The story of Balaam. 22-24

Deuteronomy

1. The cities of refuge. 19
2. The blessings and curses. 28
3. The death of Moses. 34

Joshua

1. Joshua's commission. 1
2. Story of Rahab and the spies. 2
3. The crossing of the Jordan. 3, 4
4. The capture of Jericho. 6
5. The sin of Achan. 7
6. The battle at Gibeon. 10
7. Death of Joshua. 24

Judges

1. Deborah and Barak deliver Israel. 4
2. Song of Deborah and Barak. 5
3. Gideon's adventures. 6-8
4. Jotham's parable (fable). 9
5. Jephthah's vow and its fulfillment. 11
6. Birth and adventures of Samson. 13-16

First Samuel

1. The birth of Samuel. 1
2. Samuel's vision. 3
3. Death of Eli and his two sons. 4
4. The ark in the house of Dagon. 5
5. Further adventures of the ark. 6-7
6. The people desire a king. 8
7. Saul chosen and anointed king. 9-11
8. Warfare of Saul and Jonathan against the enemies of Israel. Saul's rejection. 14-15
9. David chosen to succeed Saul. 16
10. David's combat with Goliath. 17

11. Jonathan's love and Saul's hatred for David. 18-20
12. David's escape from Saul. 23-24
13. Nabal's churlishness. 25
14. Saul and the witch of Endor. 28
15. Defeat and death of Saul. 31

Second Samuel

1. Adventures of Joab and Abner.
2. The bringing back of the ark. 6
3. David forbidden to build a house for God. 7
4. David and Bathsheba. 11-12
5. Nathan's parable. 12. 1-14
6. Adventures of Absalom. 14, 18
7. David numbers the people. 24

First Kings

1. Adonijah's usurpation of the kingdom.
2. Solomon succeeds David. 2
3. Solomon's choice of wisdom; judgment between two women. 3
4. The building and dedication of the temple. 6-9
5. The Queen of Sheba visits Solomon. 10
6. Rehoboam's reign and policy; revolt of ten tribes. 12
7. Ministry of Elijah. 17-22
8. Story of Naboth's vineyard. 21

Second Kings

1. Ministry of Elijah. 1-2
2. Ministry of Elisha. 2-13
3. The northern kingdom carried into captivity. 17
4. Slaughter of the Assyrians. 19
5. The story of the sundial. 20
6. Jerusalem taken by Nebuchadnezzar, king of Babylon. 25

First and Second Chronicles repeated from First and Second Kings.

Ezra

1. Cyrus, king of Persia, permits the captive Hebrews to return to Jerusalem and build the temple. 1
2. Jeshua and Zerubbabel direct this undertaking. 3
3. Adversaries hinder the building. 4
4. The feast of dedication and the feast of the Passover are kept. 6
5. Ezra carries on the work. 7-10

Nehemiah

1. Nehemiah takes up the work of building. 1-3
2. His precautions against his enemies. 4
3. The Jews complain of financial difficulties. 5
4. The craftiness of Sanballat. 6
5. Religious exercises established by Ezra. 8
6. The reforms made by Nehemiah.

CHAPTER IV

THE NEW TESTAMENT NARRATIVES

The Gospels

The selection of narratives used here is from The Interwoven Gospels, by the Rev. William Pittenger (John B. Alden, publisher).

1. Introduction. Matt. 1; Luke 1; John 1.
2. The annunciation. Luke 1.
3. Meeting of Mary and Elisabeth and the birth of John. Luke 1.
4. The birth of Jesus. Matt. 1.
5. The shepherds and the angels. Luke 2.
6. Song of Simeon and Anna. Luke 2.
7. The visit of the wise men. Matt. 2.
8. The journey into Egypt. Matt. 2.
9. Jesus in the Temple. Luke 2.
10. Preaching of John the Baptist. Matt. 3; Mark 1; Luke 3.
11. The baptism of Jesus. Matt. 3; Mark 1; Luke 3.
12. The temptation of Jesus. Matt. 4; Luke 4.
13. The calling of the first disciples. John 1.
14. The marriage at Cana. John 2.
15. Jesus cleanses the Temple. John 2.
16. Jesus meets Nicodemus. John 3.
17. Jesus and the woman of Samaria. John 4.
18. Jesus preaches at Nazareth. Luke 4.
19. The miracles at Capernaum. Matt. 8; Mark 2.
20. The sermon on the Mount. Matt. 5-7.
21. Jesus heals the daughter of Jairus. Mark 5; Matt. 9; Luke 8.
22. Teaching regarding the Sabbath. Matt. 12; Mark 2; Luke 6.

23. The twelve disciples chosen. Mark 3.
24. The healing of the centurion's servant. Matt. 8; Luke 7.
25. Discussion concerning blasphemy. Mark 3.
26. Various parables. Matt. 13; Mark 4; Luke 8.
27. The calming of the sea. Matt. 8; Mark 4.
28. The unclean spirit sent into the swine. Matt. 8; Mark 5; Luke 8.
29. John the Baptist beheaded. Matt. 14; Mark 6.
30. The feeding of the multitude. Matt. 14; John 6.
31. Jesus walks on the sea. Matt. 14; Mark 6; John 6.
32. Peter's confession and change of name. Matt. 16.
33. The transfiguration. Matt. 17; Mark 9; Luke 9.
34. Jesus and the sinful woman. John 8.
35. Parables of the Kingdom of Heaven. Luke 13-16.
36. The raising of Lazarus. John 11.
37. Jesus enters Jerusalem in triumph. Matt. 21; Mark 11; Luke 19; John 11.
38. Discourses on various subjects. Matt. 21-26.
39. The preparation for the Passover. Matt. 26; Mark 14; Luke 22.
40. The washing of the disciples' feet. John 13.
41. The traitor indicated. Matt. 26; Mark 14; Luke 22; John 13.
42. The Lord's supper. Matt. 26; Mark 14; Luke 22.
43. Jesus' last discourse. John 14-17.
44. The agony in Gethsemane. Matt. 26; Mark 14; Luke 22; John 17.
45. The arrest of Jesus. Matt. 26; Mark 14; Luke 22; John 18.
46. Peter's denial. Matt. 26; Mark 14; Luke 22; John 18.
47. The trial of Jesus. Matt. 26-27; Mark 14.
48. The remorse of Judas. Matt. 27.
49. The crucifixion. Matt. 27; Mark 15; Luke 23; John 19.
50. The two malefactors. Luke 23.

51. Jesus' last words and death. Matt. 27; Mark 15; Luke 23; John 19.
52. Visits to the sepulcher; the resurrection. Matt. 28; Mark 16; Luke 24; John 20.
53. The walk to Emmaus. Mark 16; Luke 24.
54. The special revelation to Thomas. John 20.
55. The ascension. Mark 16; Luke 24.

The Acts

1.	The ascension of Jesus.	1
2.	The gift of tongues.	1
3.	Peter preaches and baptizes converts.	2
4.	The cure of the lame man.	3
5.	The deception of Ananias and Sapphira.	5
6.	Seven deacons chosen; Stephen the most prominent.	6
7.	The preaching and martyrdom of Stephen.	7
8.	The conversion of the Ethiopian eunuch.	8
9.	The conversion of Saul of Tarsus.	9
10.	The vision of Peter and its lesson.	10
11.	Persecution by Herod.	12
12.	Paul and Barnabas preach to the Gentiles; their various experiences.	13
13.	Paul is worshiped and stoned.	14
14.	Paul and Silas have miraculous experiences in prison.	16
15.	Paul's address on Mars' Hill.	17
16.	Further persecution of Paul.	19
17.	Paul restores Eutychus, who had fallen down dead.	20
18.	Further persecutions and preaching.	21-26
19.	Paul is shipwrecked and lands at Malta.	27
20.	Paul journeys to Rome and remains there two years.	28

CHAPTER V

THE MAJOR CLASSICS—I

Psalms and Proverbs

Psalms.—The book of Psalms is a collection of lyric poems of the highest order. The authorship is uncertain, but it is generally supposed that a large number of them were written by David, while others are ascribed to various other authors. The book is divided into five parts. The first Psalm may be regarded as an introduction to the entire book and the last Psalm as a conclusion. The contrasting themes of these two Psalms should be noted. The first book includes Psalms 1-42 and concludes with an ascription of praise in Psalm 41. 13. The second book includes Psalms 42-72 and concludes with Psalm 72. 18, 19. The third book comprises Psalms 72-89 and concludes with verse 52 of Psalm 79. The fourth book comprises Psalms 90-106 and closes with verse 48. The last book includes Psalms 107-150 and closes with the remarkable ascription of praise to Jehovah in Psalm 150. The approximate dates of certain of the Psalms are suggested by the subjects considered. For illustrations read Psalms 74, 79, 89, 102, 115, 126, 137, 147.

The Psalms have been grouped according to their literary characteristics. The first group contains Psalms of humility and penitence and includes, for example, Psalms 6, 23, 27, 38, 40, 42, 46, 51, and 91. A second group contains Psalms which set forth the attributes of God. Illustrations of these are Psalms 24, 48, 50, 96, 97, 98, 99, and 100. A third group, including Psalms 8, 19, 29, 65, 93, and 104, are nature songs. A fourth group includes the imprecatory Psalms such as Psalms 58, 68, 69, 109, and 137.

The best illustrations of parallelism and the other literary forms mentioned in Chapter XXI are to be found in the Psalms. Frequent reference has been made to them in illustrations of these forms. The student will find it a profitable exercise to go over the book of Psalms in the Revised Version, or, still better, with the use of Moulton's Modern Reader's Bible and select as many additional illustrations of these literary forms as possible. Dr. Abbott in his Life and Literature of the Ancient Hebrews suggests that certain of the Psalms contain a dramatic interplay of characters. Taking Psalm 91 as an illustration, the passage, "He that dwelleth in the secret place of the most high shall abide in the shadow of the Almighty," is spoken by a reverent soul; the passage, "For he shall deliver thee from the snare of the fowler and from the noisome pestilence," is attributed to a listening prophet; and the passage, "Because he hath set his love upon me therefore will I deliver him," is spoken by Jehovah himself. Out of the list of eight hundred and fifty passages remarkable for their literary value which are noted in Chapter II, one hundred and sixteen are from the book of Psalms.

Proverbs.—As in the case of the book of Psalms the authorship of Proverbs is uncertain. They were formerly ascribed to Solomon, but it is now generally considered that they are a collection of proverbs uttered by various people, all of which are similar in style to the proverbial expressions which emanated from King Solomon. The book may be divided for purposes of study into eight divisions.

1. Wisdom proverbs.	1-9
2. Virtues and contrasted vices.	10-25
3. Further proverbs of Solomon.	25-29
4. Words of Agur.	30
5. The words of King Lemuel.	31. 1-9
6. The praise of a virtuous woman.	31. 10-31

Many of the proverbs consist of two lines, the second of which sustains some relation to the first. These may be synonymous, repeating the same thought; antithetic, expressing a contrast; or synthetic, where the second is used to complete the first. See Chapter XXI, where this is discussed under parallelism. It will be a profitable exercise for the student to select certain passages in Proverbs as 10. 1-32; 11. 1-31; 13. 1-25; and note the illustrations of parallelism, and indicate into which group each falls. The somewhat peculiar literary form which appears in chapter 30. 18-31 should be studied and compared with a similar method of expression in Amos 1. 9-13.

Certain critics find an abundance of wit and humor in the book of Proverbs. The following passages may be taken as illustrations: chapter 20. 14; 23. 29-35; 25. 17; 25. 19; 26. 3; 26. 15. The book should be read for further illustrations. It would be well first to formulate a definition of wit and humor and then to test the various passages in the light of these definitions.

CHAPTER VI

THE MAJOR CLASSICS—II

Job

It is said that Thomas Carlyle was asked by his hostess one morning at family prayers to read a Scripture passage. He happened to select the first chapter of Job, and when he had finished this chapter he was so absorbed in the narrative that he continued to read the entire book of forty-two chapters before permitting the hostess to serve breakfast. Whether or not this is an authentic story, it is true that Carlyle has said: "I call the book of Job, apart from all theories about it, one of the grandest things ever written with pen. There is nothing written, I think, in the Bible or out of it, of equal literary merit." This is high praise from one who was himself a master of English. That it was not extravagant is shown by the fact that many other of our most competent judges have pronounced similar opinions.

The book of Job may be divided into six divisions: The prologue; The curse; The debate; The addresses of Elihu; The addresses of the voice out of the whirlwind; The epilogue. The student should first read the book for the story, which he will find to run something like this: At an assembly of the heavenly host Satan appears and is questioned by Jehovah concerning his wanderings, and finally he is asked if he has considered Job—a perfect man who fears God and eschews evil. Satan insinuates that Job is not entirely to be commended in his service to God, for if his material prosperity were to be taken away, his loyalty would cease. Satan is given an opportunity to test Job with regard

to this, and there follows a series of calamities which reduce Job to extreme poverty. In all this Job sinned not, but Satan is not quite satisfied with the test and demands that his afflictions be increased so as to cause him to suffer bodily pain. This permission is granted, and again Job retains his integrity, even though urged by his wife to curse God and die.

The story continues by the advent of three of Job's friends who come ostensibly to comfort him, but really to show him the error of his ways and to preach to him the particular philosophy of life which each one holds. These discourses, together with Job's replies, constitute the debate. Later a young man, Elihu, comes upon the scene, and apparently disgusted with the failure of the three friends to meet Job's arguments, undertakes the case in a somewhat aggressive manner. Neither Job nor the three friends pay any attention to the discourses of Elihu, and he is finally interrupted by a whirlwind out of which comes the voice of the Lord uttering pronouncements of the loftiest character. In the face of these Job is humbled and repents in dust and ashes. In the epilogue we are told of Job's restoration to prosperity even greater than he at first possessed.

Concerning the characters in the book it may be said that Satan or, more properly, The Satan is represented as one of the heavenly host whose business it was to discover and report the weaknesses of mankind. He is not at all like the personal devil of Milton and the Middle Ages. Job's wife may be regarded as a temptress of her husband, or as one who was desirous of giving him moral support in his troubles. She plays but a brief part in the story.

With the story clearly in mind the entire book should be re-read and the viewpoints of the three friends, Job, Elihu, and the voice out of the whirlwind should be studied. It should be noted that each one of the friends

begins with a studied courtesy which gradually disappears as the discussion waxes warmer. In general, the appeal of Eliphaz is to the universal laws of nature, reenforced by what he considers a personal revelation to himself. Bildad was a traditionalist and was wont to appeal to the fathers; Zophar emphasized the folly of searching after God (chapter 11), and utters sentiments which are similar to those which later came from the voice of the Lord.

There seems to be some confusion regarding the closing chapters of the debate. Up to chapter 25 each of the three friends has spoken in turn and been answered by Job. Zophar fails to reply to Job's last speech and Bildad's speech has very little point. This is thought by some to indicate the victory of Job over the friends in the general discussion. Others hold that by a disarrangement of the manuscript parts of the last speech of Bildad have been wrongly attributed to Job and that those portions of chapter 27 which deal with the punishment of the wicked and chapter 28 which would seem appropriately to fall to Zophar have been wrongly attributed to Job.

The book of Job seems to contain two distinct problems. The first is contained in the question, Doth Job fear God for nought? This is a problem discussed by the heavenly host, but it is of great interest to the human race. It may be stated in another form: Is there such a thing as disinterested virtue? The conduct of Job under his afflictions gives an affirmative answer to this question. The second problem lies in the endeavor to find out why misfortunes exist in the world, and especially why they fall to the lot of the righteous. To this question the book of Job does not return a complete answer. The three friends and Elihu are unwavering in their belief that Job's misfortunes have come from secret sins, while Job himself adheres to the contrary opinion. The voice of the Lord does

not give us a specific answer but teaches general principles. It seems to say that while these problems are difficult it is only because we are unable to see them from the point of view of infinity. It is as if a horse or a dog or an amoeba should complain of human conduct. With a larger view the difficulties will be cleared up, but we may never expect a perfect solution in this life. This is by no means a philosophy of despair, but, on the contrary, it gives us hope of a time to come when the problems which now perplex us will be cleared away. It was probably the earliest teaching in all literature of the stupendous fact that "nothing walks with aimless feet."

Dr. Owen has classed the book of Job among the five skeptical dramas of the world's literature. The other four are Prometheus Bound, Faust, Hamlet, and the Wonder-Working Magician. The most striking resemblance appears in Prometheus Bound, where the problems are very similar as are the mental perplexities of the heroes of the books. One should read carefully a translation of this great tragedy. The following passages will illustrate the similarity mentioned:

> 'Tis easy for the man whose foot is placed
> Outside calamity to urge advice,
> On him who struggles in their toils (Prometheus).

> I should also speak as ye do,
> If your soul were in my soul's stead,
> I could heap up words against you
> And shake my head at you (Job).

The opening passages of Faust are based directly upon the book of Job, and Mephistopheles is the Satan considerably modified in character.

The Lord

Hast thou, then, nothing more to mention?

Com'st ever, thus, with ill intention?
Find'st nothing right on earth, eternally?

Mephistopheles

No, Lord! I find things, there, still bad as they can be,
Man's misery even to pity moves my nature;
I've scarce the heart to plague the wretched creature.

The Lord

Know'st Faust?

Mephistopheles

The Doctor Faust?

The Lord

My servant, he!

Mephistopheles

Forsooth! He serves you after strange devices:
No earthly meat or drink the fool suffices:
His spirit's ferment far aspireth;
Half conscious of his frenzied, crazed unrest,
The fairest stars from Heaven he requireth,
From Earth the highest raptures and the best,
And all the Near and Far that he desireth
Fails to subdue the tumult of his breast.

The Lord

Though still confused his service unto me,
I soon shall lead him to a clearer morning.
Sees not the gardener, even while buds his tree,
Both flower and fruit the future years adorning?

Mephistopheles

What will you bet? There's still a chance to gain him,
If unto me full leave you give,
Gently upon my road to train him!

The Lord

As long as he on earth shall live
So long I make no prohibition.
While man's desires and aspirations stir,
He cannot choose but err.

Mephistopheles

My thanks! I find the dead no acquisition,
And never cared to have them in my keeping.
I much prefer the cheeks where ruddy blood is leaping,
And when a corpse approaches, close my house:
It goes with me, as with the cat the mouse.

The Lord

Enough! What thou hast asked is granted,
Turn off this spirit from his fountain-head;
To trap him let thy snares be planted,
And him, with thee, be downward led;
Then stand abashed, when thou art forced to say:
A good man, through obscurest aspiration,
Has still an instinct of the one true way.

Mephistopheles

I like, at times, to hear The Ancient's word,
And have a care to be most civil:
It's really kind of such a noble Lord
So humanly to gossip with the Devil!

The book of Job has been called an epic, a drama, and a system of philosophy. Professor Genung has called it the "Epic of the Inner Life." Dr. Lyman Abbott calls it dramatic philosophy, or a highly spiritual tragedy. The book certainly contains great dramatic possibilities. The student should be interested to read one or two books which contain extended discussions of this masterpiece. Genung's Epic of the Inner Life,

Moulton's The Book of Job, or Davidson's Job are recommended. It is hoped that this brief outline will be sufficient to awaken an interest in this wonderful book.

The extracts from Job on page 192 represent the points of view and literary value of the various characters.

CHAPTER VII

THE FIVE MINOR CLASSICS

The name "Megilloth," or "Rolls," has been given to a group of five shorter books of the Bible. These include Ruth, Esther, Ecclesiastes, The Song of Solomon, and the Lamentations of Jeremiah.

Ruth

The scene of the book of Ruth is laid some time during the period of the Judges (1. 1). It tells the story of a Moabitish maiden with a charm which has few parallels in literature. Tennyson's "Dora" and Longfellow's "Evangeline" deal with characters which may be compared to Ruth for their Arcadian simplicity. Dr. Lyman Abbott has told the story of Ruth in his work The Bible as Literature. He states that it is told much better in the Bible than he has told it. It affords excellent practice for students in the telling of short stories to take such a one as this and tell it to a class of young people who may be hearing it for the first time. The interest developed will constitute an accurate test of the skill of the narrator. The peculiar custom described in chapter 4 should be noted. The place of Ruth in the genealogy of David and Jesus is indicated at the close of the book. The date of writing is unquestionably a late one. The writer finds it necessary (4. 7) to explain a certain old custom which had doubtless long since passed into disuse.

The book of Ruth is commonly classed as an idyl and Goethe has spoken of it as the "daintiest love idyl." The charm of the book lies in the beauty of the narra-

tive as a whole; there are but few individual passages which are used in modern literature.

Esther

This book, like the one just discussed, bears the name of a woman. It is a historical romance with strong dramatic possibilities. The following outline will assist in the study of the book.

1. Vashti, the queen, refuses to be present at the feast of Ahasuerus. 1
2. Esther, a Jewess maiden, is chosen queen in place of Vashti. 2
3. Haman, the Agagite, is advanced by King Ahasuerus, and is despised by Mordecai, Esther's uncle. He obtains a decree by which the Jews are to be put to death. 3
4. Esther and Mordecai confer over the situation. 4
5. Esther goes to the king and requests permission to give a special banquet to the king and Haman. Haman prepares a gallows for Mordecai. 5
6. Ahasuerus finds an account in his book of records of conspicuous service which had been rendered by Mordecai. He advises with Haman regarding the reward which should be given to the man whom the king delighteth to honor. Haman is appointed to carry out the king's orders regarding the honoring of Mordecai. 6
7. Esther denounces Haman at the banquet and he is hanged on the gallows prepared for Mordecai. 7
8. The decree relating to the slaughter of the Jews is revoked and Esther and Mordecai have great prosperity. 8, 9, 10

From reference to Ahasuerus (Xerxes) it is obvious that the scene is placed in the fifth century B. C. Like the book of Ruth it contains a fascinating story most skillfully told. The literary value of the book depends largely upon this characteristic.

Ecclesiastes

The name of this book comes from the Hebrew through the Greek and has been translated "Preacher." The term is not used in its modern significance, as the writer was a philosopher rather than a speaker in an assembly. The authorship of the book is uncertain. It is obviously a collection of reflections from one or more writers who had passed through a great variety of life's experiences and had come at its close into an attitude of reflectiveness. The entire book should be read by the student, and while reading it the following topics should be kept constantly before the mind:

Does true happiness come from the possession of wisdom?

Does it come through labor?

Is there any distinction between man and the beasts in the final reckoning?

The vanities which come from riches, children, and old age.

The value of a good name and the suggestion that gaining wisdom is the chief end of man.

Further development of the wisdom thesis.

An exhortation to worship the Creator.

The conclusion of the whole matter.

Read chapters 3 and 12 aloud. If there is not sufficient time to carry out the suggestion made elsewhere that a comparative study be made of Ecclesiastes and the Rubaiyat, it is desirable that this poem should at least be read.

Song of Solomon

Few books in the Bible have awakened more discussion than the Song of Solomon. It was with considerable difficulty that it found a place in the Old Testament canon. When admitted its reading was forbidden to Israelites under a certain age. It has been some-

what fancifully suggested that the Shulamite maiden was none other than Abishag, the Shunammite who ministered to King David in his extreme old age and who seemed to possess the affections of both Solomon and his elder brother Adonijah. Before accepting any theory of interpretation the book should be carefully read.

Those who are looking for a dramatic setting in the book will find it easy to accept the interpretation that the various parts of the book were delivered in turn by Solomon, who had come into northern Palestine with his court; a Shulamite maiden who is betrothed to a rustic lover; and a chorus of court women. With this interpretation in mind the poem may be supposed to represent the struggle of King Solomon to win the affections of the maiden from her rustic lover. Solomon begins his appeal by flattering references to her beauty, chapters 1. 9, and 2. 7. The maiden replies by setting forth the graces and virtues of her lover. Solomon renews his suit, chapter 4. 1-7, by use of the strongest Oriental imagery as a tribute to the maiden's beauty, but all of this is without avail. Then follows a duet by the maiden and her lover. Solomon makes a further appeal (chapter 6. 4-10) and is again repulsed. The chorus of women which has been in sympathy with the aspirations of the king now weakens somewhat in its allegiance and begins to express sympathy with the maiden in her preference for her rustic lover. The concluding scene takes place in the country home of the maiden. She and her lover are reunited and Solomon makes the best of the situation.

Another interpretation makes the king himself identical with the rustic lover. Unable to gain her affections in his own person, King Solomon disguises himself as a shepherd and wins her love. He then reveals himself to her as the king and they are wedded in royal state. There are many poetical expressions in the book

which have made for themselves a strong place in modern literature.

The interpretation held by orthodox critics a half century ago finds little favor at present.

Lamentations

This little book is made up of five elegies which are arranged in a remarkable literary form. The first four are in the form of an acrostic where each verse begins with the successive letters of the Hebrew alphabet. Chapter 3 has sixty-six verses, but each three successive lines begin with the same letter. Chapter 5 is not in the acrostic form, but contains twenty-two verses. This book was read by the Jews at the feast of the Ninth of Ab, in commemoration of the burning of the city by Nebuchadnezzar (1. 1), as Ruth was read at the Passover season, and Esther at the Feast of Purim. It is still chanted by pious Jews at the wailing-place by the temple.

The following arrangement with the English alphabet will illustrate the acrostic form. Chapter 2:

1. Anger has come from the Lord and covered the daughter of Zion.
2. Broken are the inhabitants of Jacob, and laid waste are the strongholds.
3. Cut off is the horn of Israel and Jacob is consumed with fire.
4. Destruction came from his bow and desolate is the daughter of Zion.
5. Enmity from Jehovah has swallowed up Israel and increased mourning in the daughter of Judah.
6. Forgotten are the solemn feasts and Sabbaths, and the places of assembly are destroyed.

CHAPTER VIII

THE EARLIER PREEXILIC PROPHETS

Amos

During the reign of Jeroboam II (783-743), the northern kingdom of Israel enjoyed a period of great prosperity. This was due in large measure to the temporary weakness of its powerful neighbors. With this prosperity there came in a certain arrogance. Religion became more or less formal, and class distinctions, rather uncommon in Israel, began to develop.

The prophet Amos was the immediate successor of the great prophetic figures, Elijah and Elisha. He tells us that he was a herdsman from the village of Tekoa. He possessed a keen conception of the serious situation in which the northern kingdom found itself, and the burden of his message was the inevitable coming doom. Chapters 1 and 2 should be read aloud and their excellence as a specimen of oratory noted. Note the literary form in 1. 3, 6, 9, 11, 13; 2. 1, 4, 6, and compare with Prov. 30. The conclusion in which Judah and Israel are brought into the category of condemnation is very striking.

Although the book as a whole is of high literary merit, only two passages have been selected as especially noteworthy.

Hosea

After the death of Jeroboam I in 743 the northern kingdom began to see the fruits of the false security which was the burden of Amos's prophecies. Tiglath Pileser IV became ruler of Assyria in 745, and the overcoming of Israel was an easy task. Hosea's mes-

sage differed from that of Amos in coupling the graciousness of God with the certainty of doom. He makes use of a wonderfully pathetic figure of an unfaithful wife (chapter 1) and compares the husband's continued affection with the readiness with which God forgives.

The book is somewhat disconnected and the style is tender and emotional. It contains a large number of frequently quoted passages.

Isaiah

While Jeroboam II was reigning in the northern kingdom Uzziah was king of Judah. This kingdom likewise enjoyed a period of prosperity. Uzziah was succeeded by Jotham and Ahaz, weak monarchs, and then came Hezekiah, a ruler who showed considerable strength of character. It was during the latter part of this period that Isaiah did his prophetic work. (It is no part of this book to go into technical discussions of authorship, but it may be said that it is the opinion of scholars that the Isaiah mentioned here had to do with chapters 1-39, and that the remaining chapters relate to a second Isaiah who lived considerably later.)

The message of Isaiah was very similar to those of Amos and Hosea, but he seemed to have been a man of considerable influence at court. He was a member of the upper classes and a writer of great literary charm. Chapter 5 begins with a parable and concludes with a remarkably powerful piece of oratory. In chapter 11 he sees a vision of a time which is to come and sets it forth in strong and beautiful language. Read also chapters 26 and 32 in this connection. The remainder of the book is made up largely of denunciations of the enemies of Judah.

Micah

This prophet was associated with Isaiah. He was a

somewhat younger man and was born in the country, while Isaiah came from the city. His message was chiefly directed against the social shortcomings of Israel and Judah. His experiences as a peasant had embittered him against the rich and powerful, whom he represents as skinning and eating the poor—language which is not entirely unfamiliar at the present day. He has a clear vision of the future, the best illustration of which is, perhaps, his reference to Bethlehem (5. 2). A noteworthy passage frequently quoted is found in 4. 4.

A part of 6. 8 is said to have been Theodore Roosevelt's favorite passage: "What doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?"

CHAPTER IX

THE LATER PREEXILIC PROPHETS

Zephaniah

After Micah no prophetic voice was heard for about seventy-five years. During the reign of Manasseh—about 698-643—there was a period of open persecution of the worshipers of Jehovah. This situation continued during the reigns of Amon and Josiah. Zephaniah appeared about 625. He was a prince of royal blood and probably a companion of Jeremiah. He predicts a "day of Jehovah" in which Israel and all other nations shall be tried by fires of purification. At the conclusion of his message there is a strong note of encouragement for Zion, and a clear vision of restoration to prosperity. In 1. 15 he refers to a "day of wrath, a day . . . " upon which was based Celano's famous hymn, *"Dies irae."*

Nahum

This prophet has left us a short book of three chapters devoted almost exclusively to the fall of the Assyrian capital, Nineveh. In the first chapter he contrasts God's goodness to his own people with his wrath against his enemies. Note verse 7.

Habakkuk

This book has a high literary value, reminding one strikingly of Job in certain passages. He discusses the age-long question of the prosperous state of the wicked, and comes to the conclusion that time alone will adjust matters satisfactorily (2. 3). Chapter 3 may be compared with Job 41. A beautiful passage frequently used in ritualistic services is found in 2. 20.

Jeremiah

The story of Jeremiah as written down in his prophecy is most interesting. It is too long to be outlined here, but the student should read enough of it to get the style and become familiar with the principal events. He was, perhaps, confronted with more difficult problems than any other of the prophets. He was ardently patriotic, but his clear vision convinced him that a policy of nonresistance to Babylon was the only proper one. Although of aristocratic family, he was not above the employment of many curious methods of popular appeal. The first part of chapter 5 reminds us somewhat of the methods of Diogenes. Note his fiery denunciations of Judah and his frequent difficulties with the rulers. It is scarcely to be wondered that he has become the synonym of pessimism. Note the various types employed beginning with chapter 13. His troubles with the rulers culminate with the coming of the Babylonians, when Zedekiah asks him to pray for deliverance. Jeremiah shows his real patriotism by his assistance to his people when vanquished.

There are but few passages in Jeremiah which are of pronounced literary value. The following are noteworthy: 6. 14; 8. 22; 13. 23; 31. 15.

CHAPTER X

THE PROPHETS OF THE EXILE

Ezekiel

The deportation of the two tribes into Babylon was a unique experience in their history. They were not treated as slaves as in the days of Egyptian bondage, but were given tracts of fertile land and opportunity for economic development. The Jews, however, were poorly equipped for a life of this kind. In so far as they had adhered to the true God they had come to associate religious worship with the city of Jerusalem, and their failure to adjust themselves to their new conditions was voiced in the pathetic Psalm, "How can we sing the songs of Zion in a strange land?"

Among the exiles was the prophet Ezekiel, who gave intermittent messages to the people for more than twenty years. His writings consist of visions, parables, and glimpses of a universal acknowledgment of the supremacy of Jehovah. The book makes but little contribution to literature, and has but one frequently quoted proverbial passage (18. 2). Read chapters 33 and 38 as specimens of his best style.

The Second Isaiah

It is the opinion of most modern biblical scholars that the portion of the book of Isaiah beginning with chapter 40 was not written by the author of the first thirty-nine chapters. It is thought that the second Isaiah may have been a captive in Babylon during the latter part of the exile. There are certain indications that several writers were concerned with this work. Although written at a later period, it supplements admirably the vision of the first Isaiah.

Some of the finest literary passages in the Bible are to be found here.

Read carefully chapters 40, 42, 43, 52, 53, 55, 61. Note the large number of passages in frequent use by modern writers.

CHAPTER XI

THE PERIOD OF RESTORATION

Haggai

Babylon was taken by Cyrus, king of the Medes and Persians, in B. C. 538. As a matter of policy in dealing with a disaffected people he permitted a large number of Jews (forty-two thousand according to Ezra) to return to Jerusalem and restore the temple. The Samaritans, who came from the northern kingdom, requested to be allowed to join this expedition, but were refused through tribal jealousy. The story of their efforts to hinder the work of restoration is related in Ezra and Nehemiah.

During this period a number of the "minor prophets" appeared with messages of encouragement.

Haggai and Zechariah appear to have been closely associated. The message of Haggai was chiefly one of reproach for the delay in building the temple, and encouragement for the future when it should be completely restored. There are no passages of especial literary merit in the book.

Zechariah

This prophet makes use of the methods of types and figures employed by his predecessors. His vision extends beyond the immediate restoration of the temple to a time when true worship of Jehovah shall be set up in Jerusalem. Many of the passages are of high order, and the conclusion is most excellent. Note the selected passages (chapter 1).

Obadiah

This prophecy is contained in one short book of

twenty-one verses. Its chief burden is the destruction of the Edomites for the wrong they have done the Jews at various times. Little is known concerning the writer, and the book possesses little literary importance.

Malachi

This prophet lived some time after Haggai and Zechariah, a time when the enthusiasm due to the return from exile had considerably abated. The name is an impersonal one indicating "my messenger." The message comprises a harsh criticism of Israel for their neglect of Jehovah, of the priests for their immorality, and the better classes for falling in with the current corruption (2. 12). Chapters 3 and 4 are characterized by religious fervor, and they should be carefully read.

Joel

The date of this prophecy has been the subject of much controversy. By some it has been placed at an early date; others make it contemporaneous with Malachi. The book deals with general judgments upon sin rather than denunciation of any particular people. The author makes frequent quotations from earlier prophets, and the style is characterized by considerable vigor. The book should be read with these comments in mind.

Jonah

This book, as in the case of Joel, gives no definite indication of its historical setting. There seems to be some reason for placing it among the late books of this period. Scholars are divided regarding the message of this book. It may be a literal statement of actual occurrences; it may be allegorical; it may be a satire upon the narrowness of the Jewish conception of religion—an anticipation of Peter's vision of the unclean beasts. The reader should familiarize himself with

the story, but care should be exercised to avoid placing emphasis upon an interesting detail to the neglect of the meaning of the message.

Daniel

Although Daniel was a prophet it is not quite correct to classify this book with either the major or the minor prophets, but it seems to stand by itself as the Old Testament apocalypse. It is thought to have been written in the time of Antiochus IV, who ruled in the second century B. C.

The following is an outline of the narratives which should be studied:

1. Daniel and his friends refuse to eat the king's portion. 1
2. Daniel interprets Nebuchadnezzar's forgotten dream. 2
3. Shadrach, Meshach, and Abednego refuse to worship the golden image, and are thrown into a fiery furnace. They are miraculously delivered. 3
4. Belshazzar's feast and the handwriting on the wall. 5
5. Daniel is made first president of the kingdom. He refuses to obey the king's decree and is cast into a den of lions. He is unharmed. 6

The remainder of the book is largely given up to visions which are obscure in their meaning and of little literary value.

CHAPTER XII

THE LETTERS OF PAUL

Having studied the activities of Saint Paul in the book of Acts, we come to the consideration of a series of letters addressed in some cases to specific bodies of believers and in others to Christian converts in general. Saint Paul has achieved distinction as a theologian, as a philosopher, and as a man of letters. His writings are filled with theological and philosophical problems, but they show throughout a distinct literary charm.

Following the generally accepted chronology, we come first to the two letters addressed to the Thessalonians, written from Corinth. These and several of the following letters were written while Paul was a traveling evangelist. While preaching at Thessalonica Paul had caused a division among the people; and it was in part to establish the faith of those who remained steadfast that the first epistle was written. Both epistles deal with the second coming of Jesus, and some evident misconceptions due to the first epistle are corrected in the second.

The following brief outline should be studied: Paul leaves Athens for Corinth, where he works at his trade as a tent-maker. Timothy comes to Corinth after a visit to Thessalonica, and his report of the condition of the churches leads Paul to write these two letters. After the customary salutation, note in the first letter Paul's warning against sensuality (4), remarks on the state of the Christian dead (4), remarks on Christ's second coming (5).

The second epistle covers much the same ground as the first. Chapter 2 should be noted, for further discussion of Christ's coming.

The book of Acts supplies us with considerable information regarding Saint Paul's stay at Ephesus. He pays a short visit to Corinth, and upon his return to Ephesus writes four letters to the Corinthians, only two of which have come down to us. In his first letter after an introductory message he rebukes the spirit of sectarianism (1-3), outlines the method of procedure in case of a corrupt brother (6), writes concerning marriage and divorce (7), on meat offered to idols (8), concerning the status of women in the church (11 and 14), the supremacy of love (13), and doctrine of the resurrection (15).

In his second letter Paul defends himself from various charges (1-3), vindicates his claim to be an apostle (11-12), gives some general advice on church affairs, and closes with the apostolic benediction.

Saint Paul now journeys from Ephesus to Corinth. Here he learns that the converts in Galatia have fallen under the influence of Judaizing sects. Not only had they become a prey to false doctrines, but they had come to discredit the apostle, against whom many serious charges had been preferred. His Epistle to the Galatians is made up of a personal defense (1-2), a somewhat technical discussion of the relation of faith to works, and the application of the Jewish law (2-5), and practical direction for proper living (5-6). The Epistle to the Romans was written from Corinth. Paul had not yet visited Rome, but he felt a lively interest in the converts of the great capital city. From a literary point of view this is regarded as the apostle's masterpiece. No outline is presented here, but it should be studied as a piece of theological literature which has for its central theme the method of redemption by Jesus Christ. The student should note the absence of the personal element which runs through the letters previously studied.

Paul's next epistles were written while a prisoner

in Rome (Acts 28. 30). The first of these was a short personal letter to Philemon, a Christian convert, in which he urges that Onesimus, a runaway slave who had become a Christian at Rome, should be received by his master in the spirit of Christian forbearance.

The letter to the Colossians was written with a purpose similar to that of the earlier epistles—to correct abuses which had come in from outside influences. In this case it was necessary to controvert the Gnostic conception of God as too remote from the world to have any close connection with it. The arguments used are somewhat mystical, and the letter reaches a high degree of spirituality.

The Epistle to the Ephesians has given rise to considerable discussion regarding the Christian community to whom it was addressed. Saint Paul spent much of his time at Ephesus and one would expect more extended personal salutations if the letter was addressed to intimate friends. It appears like a pastoral letter, designed to be sent to several of the churches to which Paul had ministered. It is made up largely of doctrinal passages.

The letter to the Philippians is in contrast with most of Paul's letters, inasmuch as it finds much to commend and little to condemn. Note the personal advice given in chapter 2, and the warnings against false doctrines in chapter 3.

Paul's last letters are personal ones addressed to two of his younger disciples, Timothy and Titus. Many critics are of the opinion that these letters were not written by Paul. They do not possess a high literary value but contain a variety of instructions relating to church government, the care of the poor, the status of women, and the duties of the various church officials. Note the famous passage in 2 Tim. 4. 7.

CHAPTER XIII

OTHER NEW TESTAMENT LETTERS

The Epistle to the Hebrews is one of the most stately pieces of writing in the New Testament. Its authorship is uncertain, but it is frequently attributed to Saint Paul. It is a strong appeal to Jewish converts to take the life and teachings of Jesus as the culmination of the Jewish order. The superiority of Jesus is shown to the prophets, to angels, and to Moses and Aaron. The rollcall of the heroes of the faith is most impressive and should be read aloud by the student. The book of Hebrews contains but few passages commonly quoted in modern literature, but the expression "a cloud of witnesses" (12. 1) would take high rank in this regard.

The Epistle of James reminds us somewhat of the Wisdom Literature of the Old Testament. The great problem of the purpose of affliction discussed in Job is attacked here. The severe strictures made upon the rich are frequently used as texts by reformers with strong socialistic tendencies. The writer emphasizes the importance of good works in the scheme of salvation. It contains no passages of especial literary significance.

The two Epistles of Peter have very little in common either in content or literary style. The first letter has a certain resemblance to the letters of Paul, and the second seems to have been written very late, modeled upon the general style of Jude. The theme of both Second Peter and Jude relates chiefly to the treatment which should be accorded to apostles. Attention is called to the fact that in earlier periods of Israelitish

history there were found many who were unfaithful and who merited destruction. The three Epistles of John are addressed to Christians in general, to a certain elect lady, and to Gaius. They all reach a high plane of spirituality. The first letter extols love as the chief virtue and exhorts the early Christian to sinless living. The second letter contains a warning against deceivers, and the third breathes a spirit of optimism with reference to the condition of the church.

The book of Revelation would not be properly classified as a book of letters, although the first part is devoted to messages to the various churches in Asia. The major part of the book is apocalyptic in form, and is said to be one of several written about this time for the comfort of the early Christians in their persecutions. It contains a series of pictures difficult of interpretation, which portrays the destruction of the forces of evil and the final triumph of the good. Throughout there runs the constant purpose to exalt Jesus Christ.

CHAPTER XIV

THE BIBLE IN POETRY

In this chapter a number of biblical references have been selected from the major poets. The list is by no means complete and it should be the pleasant task of the student to extend it whenever he comes across an appropriate reference in his future reading. If the poem from which the selection is made is a familiar one, the student should note down the setting of the passage in the poem and in the Bible. If it is unfamiliar, the passage will take on a new meaning when the poem comes to be read.

In most cases the Scripture reference is indicated; in connection with some of the poems the student is expected to find the appropriate passages.

Cædmon's Hymn, A. D. 670

This is the most ancient specimen of English which has come down to us.

Now we shall glorify heaven—Kingdom's Warden.
Creator's might and his mood–thought
Work of the Glory-Father; as he of wonders of each
Eternal Lord, the beginning established.
He erst shaped of men for the children
Heaven to roof, holy Shaper.
Then Midgard, mankind's Warden,
Eternal Lord, after prepared,
For men the earth, Lord almighty.

Note reference to the Kingdom of heaven and the children of men.

GEOFFREY CHAUCER

The Canterbury Tales

These tales contain many references to the Bible and biblical characters, but only a limited number of direct quotations. Some of the more obvious of these follow.

The Milleres Tale

The sorwe of Noe with his felaschipe,
That he hadde or he gat his wyf to schipe?
—Gen. 7. 7.

The Prologe of the Wyf of Bathe

And therwithal he knew mo proverbes
Than in this world ther growen gres or herbes.
—Prov. 21. 9, 19, and 11. 22.

The Freres Tale

And right as Judas hadde purses smale
And was a theef.
—John 12. 6.

The Marchaundes Tale

Love wel thy wyf, as Crist loveth his chirche.
—Eph. 5. 25, 28, 29.

The Pardoneres Tale

Thapostil wepyng saith ful pitously.
—Phil. 3. 18, 19.

The Tale of Melibeus

For the book saith, that in olde men is the sapience, and in longe tyme the prudence.
—Job 32. 9.

Adam

Lo Adam, in the feld of Damassene.

—Gen. 2. 7.

Samson

The whole story is taken directly from Judges.

De rege Nabugodonosor

Taken from Daniel.

Balthazar

Taken from Daniel.

SHAKESPEARE

It hath the primal eldest curse upon it, a brother's murder.

—Hamlet: III, iii, 37. Gen. 4. 8. The king, referring to his brother's murder.

O, Jephthah, judge of Israel, what a treasure hadst thou!

—Hamlet: II, ii, 422. Judg. 11. 34. Hamlet in discourse with Polonius.

A Daniel come to judgment.

—Merchant of Venice: IV, i, 223. History of Susanna, line 46. Daniel is called to judge the case of Susanna.

When Jacob grazed his Uncle Laban's sheep.

—Merchant of Venice: I, iii, 72. Gen. 30. 31. Shylock bargaining with Antonio.

The devil can cite scripture for his purpose.

—Merchant of Venice: I, iii, 98. Matt. 4. 6. Antonio commenting upon Shylock's speech.

By Jacob's staff I swear.
—Merchant of Venice: II, v, 36. Gen. 32. 10. Shylock to Jessica.

Which blood like sacrificing Abel's cries
Even from the tongueless caverns of the earth.
—King Richard II: I, i, 104. Gen. 4. 10.

Tho' some of you with Pilate wash your hands.
—King Richard II: IV, i, 239. Matt. 27. 24. King Richard to the lords who demand his resignation.

I kissed thee, ere I killed thee.
—Othello: V, ii, 358. Matt. 26. 49; 2 Sam. 20. 9-10. Said by Othello after he had killed Desdemona.

Who can call him his friend that dips in the same dish?
—Timon of Athens: III, ii, 72. Matt. 26. 23.

I charge thee, fling away ambition; by that sin fell the angels.
—Henry VIII: III, ii, 441. Luke 10. 18. Wolsey to Cromwell.

Slanderous as Satan.
—Merry Wives of Windsor: V, v, 162. Job 1. 9.

Poor as Job.
—Merry Wives of Windsor: V, v, 163. Job 1. 21.

As wicked as his wife.
—Merry Wives of Windsor: V, v, 164. Job 2. 9.
—Comments on Falstaff by Page and Ford.

Goliath with a weaver's beam.
—Merry Wives of Windsor: V, i, 21. 1 Sam. 17. 7. Falstaff boasts his lack of fear.

Life is a shuttle.
—Merry Wives of Windsor: V, i, 22. Job 7. 6. Speech of Falstaff.

Thou knowest in the state of innocence Adam fell.
—Henry IV: Part I, III, iii, 185. Gen. 3. 6. Falstaff to Prince Hal.

Dives that lived in purple.
—Henry IV: Part I, III, iii, 35. Luke 16. 19. Falstaff states that Bardolph makes him think of hell fire and Dives.

As ragged as Lazarus.
—Henry IV: Part I, IV, ii, 27. Luke 16. 20. Falstaff's description of his soldiers.

He that doth the ravens feed, yea, providently caters for the sparrow.
—As You Like It: II, iii, 44. Matt. 10. 29; Luke 12. 24. Adam, servant, to Orlando when he offers him money.

His kisses are Judas's own children.
—As You Like It: III, iv, 10. Matt. 26. 49. Celia to Rosalind referring to Orlando.

The barbarous Scythian.
—King Lear: I, i, 118. Col. 3. 11. Lear expresses the measure of his affection for Cordelia.

He that parts us shall bring a brand from heaven,
And fire us hence like foxes.
—King Lear: V, iii, 22. Judg. 15. 4. Lear's reference to parting with Cordelia.

Or memorize another Golgotha.
—Macbeth: I, i, 40. Matt. 27. 33. The Sergeant's description of a bloody battlefield.

Not till God make man of some other metal than earth.

—Much Ado About Nothing: II, i, 64. Gen. 2. 7. Beatrice referring to her antipathy to marriage.

As thus:

"Come, little ones."

And then again:

"It is as hard to come as for a camel
To thread the postern of a small needle's eye."

—Richard II: V, v, 17. Luke 18. 16; Matt. 19. 24. Richard referring to a diversity of thoughts.

John Milton

There are no long poems based more directly upon Biblical narratives than "Paradise Lost," "Paradise Regained," and "Samson Agonistes." In the list of special topics written down for those who wish to carry their study of the English Bible further than the lines indicated in this book, it is suggested that those portions of "Paradise Lost" and "Paradise Regained" which are extra-biblical be separated from those based directly upon the Bible.

The passages which have been selected for study are the more obvious quotations from the Bible, especial reference being had to their literary form. In making the selections the notes made by various critics have been freely followed.

Paradise Lost

BOOK I

Siloa's brook that flow'd fast by the oracle of God.

—Isa. 8. 6.

Dovelike sat'st brooding on the vast abyss.

—Gen. 1. 2.

And justify the ways of God to men.
—Rom. 3. 4.

He trusted to have equaled the Most High.
—Isa. 14. 13.
With floods and whirlwinds of tempestuous fire.
—Psa. 11. 6.

Though of their names in heavenly records now be no memorial.
—Psa. 9. 5, 6; Rev. 3. 5.

By falsities and lies.
—Rom. 1. 22.

The invisible glory of him that made them to transform.
—Rom. 1. 23.

Devils to adore for deities.
—Lev. 17. 7; Psa. 106. 37.

The wisest heart of Solomon he led by fraud to build his temple.
—1 Kings 11. 7.

The pleasant valley of Hinnom,
Tophet thence and black Gehenna call'd.
—Jer. 7. 31.

By that uxorious king, whose heart, though large.
—1 Kings 4. 29.

Whose wanton passions in the sacred porch Ezekiel saw.
—Ezek. 8. 12.

Dagon his name; sea monster, upward man and downward fish.
—1 Sam. 5. 4.

God's altar to disparage.
—2 Kings 16. 10; 2 Chron. 28. 23.

Jehovah, who in one night, when he passed from Egypt.
—Exod. 12. 12; Num. 33. 3, 4.

Yet confess'd later than heaven and earth their boasted parents.
—Deut. 32. 17.

And now his heart distends with pride, and, hardening in his strength.
—Dan. 5. 20.

Mammon, the least erected spirit that fell from heaven.
—Matt. 6. 24.

BOOK II

What, if the breath, that kindled those grim fires, awaked?
—Isa. 30. 33.

How oft amidst thick clouds and dark.
—Psa. 18. 11, 13; 97. 2; 1 Kings 8. 12.

The parching air burns frore.
—Eccl. 42. 20, 21.

His dark pavilion spread wide on the wasteful deep.
—Psa. 18. 11.

BOOK III

Since God is light.
—1 John 1. 5; 1 Tim. 6. 16.

In him all his Father shone substantially express'd.
—Heb. 1. 3.

That be far from thee, Father, who art judge of all things made.

—Gen. 18. 25.

As in him perish all men, so in thee, as from a second root, shall be restored.

—1 Cor. 15. 22.

Hither of ill-join'd sons, and daughters born.

—Gen. 6. 4.

The same whom John saw also in the sun.

—Rev. 19. 17.

BOOK IV

And on the Tree of Life, the middle tree and highest.

—Gen. 2. 9; Rev. 2. 7.

Where thou art weigh'd, and shown how light, how weak, if thou resist.

—Dan. 5. 27.

BOOK V

Hear my decree, which unrevoked shall stand: This day I have begot whom I declare my only Son, and on this holy hill him have anointed, whom ye now behold at my right hand; your head I him appoint; and by myself have sworn to him shall bow all knees in heaven, and shall confess him Lord.

—Psa. 2. 6, 7; Gen. 22. 16; Phil. 2. 10, 11; Heb. 1. 5.

All but the unsleeping eyes of God.

—Psa. 121. 4.

By living streams among the trees of life.

—Rev. 7. 17.

The third part of heaven's host.
—Rev. 12. 3, 4.

How spread among the sons of morn.
—Isa. 14. 12.

The mountain of the Congregation.
—Isa. 14. 13.

Shalt thou give law to God?
—Rom. 9. 20.

By whom as by his word, the mighty Father made all things.
—Col. 1. 16, 17.

But hasten to appease the incensed Father and the incensed Son, while pardon may be found.
—Isa. 4. 6.

Who saw when this creation was? Remember'st thou thy making, while the Maker gave thee being?
—Job 38. 4.

Our own right hand shall teach us highest deeds.
—Psa. 45. 4.

As the sound of waters deep.
—Rev. 19. 6.

Yet not for thy advice or threats I fly these wicked tents devoted.
—Num. 16. 26.

BOOK VI

Light as the lightning glimpse they ran.
—Ezek. 1. 14.

Thou always seek'st to glorify thy Son.
—John 17. 4, 5.

Thou shalt be all in all, and I in thee forever.
—1 Cor. 15. 24, 28; John 17. 21, 23.

To chains of darkness, and the undying worm.
—2 Pet. 2. 4; Mark 9. 44.

Forth rushed with whirlwind sound the chariot of paternal Deity.
—Ezek. 1. 4; Isa. 66. 15.

Wheel within wheel undrawn.
—Ezek. 1. 5, 16, 19, 20.

Four faces each had wondrous.
—Ezek. 1. 6.

Attended with ten thousand thousand saints.
—Jude 14; Psa. 68. 17; Rev. 7. 4.

He on the wings of cherub rode sublime.
—Psa. 18. 10.

Aloft by angels borne, his sign in heaven.
—Matt. 24. 50.

At his command the uprooted hills retired each to his place; they heard his voice and went obsequious.
—Hab. 3. 6.

Stand still in bright array, ye saints.
—Exod. 14. 13, 14.

Vengeance is his.
—Deut. 32. 35; Rom. 12. 19.

That wish'd the mountains now might be again thrown on them.

—Rev. 6. 16.

Worthiest to reign.

—Rev. 4. 11.

Who into glory him received,
Where now he sits at the right hand of bliss.

—1 Tim. 3. 16; Heb. 1. 3.

Warn thy weaker.

—1 Pet. 3. 7.

BOOK VII

Nor let thine own inventions hope things not reveal'd.

—Psa. 106. 29.

Whom their place knows here no more.

—Job 7. 10.

Let there be light, said God.

—Gen. 1. 3.

When Orient light exhaling first from darkness they beheld: Birthday of heaven and earth: with joy and shout.

—Job 38. 4, 7.

God said, Let there be firmament.

—Gen. 1. 6.

Be gather'd now, ye waters, under heaven.

—Gen. 1. 9; Psa. 104. 6.

There the eagle and the stork on cliffs and cedar-tops their eyries build.

—Job 39. 27, 28.

Let us make now man in our image, man in our similitude, and let them rule over the fish and fowl of sea and air, beast of the field, and over all the earth and every creeping thing that creeps the ground.

—Gen. 1. 26, 27, 28.

Open, ye everlasting gates! they sung; open, ye heavens! your living doors; let in the great Creator, from his work return'd magnificent, his six days' work, a world.

—Psa. 24. 7.

BOOK VIII

Inevitably thou shalt die.

—Gen. 2. 17.

To attain the height and depth of thy eternal ways all human thoughts come short.

—Rom. 11. 33.

Him, whom to love is to obey.

—1 John 5. 3.

BOOK IX

To the ocean barr'd at Darien.

—Job 38. 10.

The serpent subtlest beast of all the field.

—Gen. 3. 1.

We live law to ourselves.

—Rom. 2. 14.

Indeed! hath God then said that of the fruit of all these garden-trees ye shall not eat, yet lords declared of all in earth or air?

—Gen. 3. 1.

Ye shall not die.

—Gen. 3. 4.

BOOK X

Which he presumes already vain and void, because not yet inflicted.

—Eccl. 8. 11.

To thee I have transferr'd all judgment, whether in heaven, or earth, or hell.

—John 5. 22.

Now was the sun in western cadence low, from noon.

—Gen. 3. 8.

Where art thou, Adam?

—Gen. 3. 9.

Say, woman, what is this which thou hast done?

—Gen. 3. 13.

Because thou hast done this, thou art accursed above all cattle, each beast of the field: upon thy belly grovelling thou shalt go, and dust shalt eat all the days of thy life. Between thee and the woman I will put enmity and between thine and her seed: her seed shall bruise thy head, thou bruise his heel.

—Gen. 3. 14.

Saw Satan fall, like lightning, down from heaven.

—Luke 10. 18; Eph. 2. 2; Col. 2. 15; Psa. 68. 18; Eph. 4. 8; Rom. 16. 20.

He clad their nakedness with skins of beasts.

—Gen. 3. 21.

Did I request thee, Maker, from my clay to mold me man?

—Isa. 14. 9.

BOOK XI

That sighs now breathed unutterable; which the Spirit of prayer inspired.

—Rom. 8. 26.

O sons, like one of us man is become, to know both good and evil.

—Gen. 3. 22-24.

Four faces each had, like a double Janus.

—Ezek. 10. 14.

Which I must keep till my appointed day.

—Job 14. 14.

And to them preach'd conversion and repentance.

—1 Pet. 3. 19, 20.

BOOK XII

He straight obeys; not knowing to what land, yet firm believes.

—Heb. 11. 8.

Over the tent a cloud shall rest by day, a fiery gleam by night; save when they journey.

—Exod. 40. 34.

And therefore shall not Moses, though of God highly beloved, being but the minister of the law, his people into Canaan lead.

—Deut. 34; Josh. 1.

What will they then but force the Spirit of grace itself, and bind his consort Liberty?

—2 Cor. 3. 17.

Last, in the clouds, from heaven to be reveal'd in glory of the Father.

—Matt. 24. 64; Matt. 16. 27.

New heavens, new earth.

—2 Pet. 3. 13.

Paradise Regained

BOOK I

By one man's disobedience lost.

—Rom. 5. 19.

Who ledst this glorious eremite into the desert?

—Matt. 4. 1.

Roving still about the world.

—Job 1. 7; 1 Pet. 5. 8.

So purified, to receive him pure.

—1 John 3. 3.

His weakness shall o'ercome Satanic strength.

—1 Cor. 1. 27; Psa. 8. 2.

The law of God I read, and found it sweet, made it my whole delight.

—Psa. 119. 103; Psa. 1. 2.

And of thy kingdom there should be no end.

—Luke 1. 32, 33.

Full weight must be transferr'd upon my head.

—Isa. 53. 6.

By which I knew the time now full.

—Gal. 4. 4.

Man lives not by bread only, but each word proceeding from the mouth of God; who fed our fathers here with manna.

—Matt. 4. 14; Deut. 8. 3.

And forty days Elijah, without food.

—1 Kings 19. 8.

He proposed to draw the proud king Ahab into fraud.

—1 Kings 22. 19.

To be a liar in four hundred mouths.

—1 Kings 22. 6.

Vouchsafed his voice to Balaam reprobate.

—Num. 22. 28.

BOOK II

The great Thisbite, who on fiery wheels rode up to heaven.

—2 Kings 2. 11.

But went about his Father's business.

—Luke 2. 49.

My heart hath been a storehouse long of things and sayings laid up.

—Luke 2. 19, 51.

Command a table in this wilderness.

—Psa. 78. 19.

BOOK III

Zeal of thy father's house.

—Psa. 69. 9; John 2. 17.

As he who, seeking asses, found a kingdom.

—1 Sam. 9. 20, 21.

When thou stoodst up his tempter.
—1 Chron. 21. 1.

BOOK IV

King of kings, God over all supreme.
—1 Tim. 6. 15; Rom. 9. 5.

Many books, wise men have said, are wearisome.
—Eccl. 12. 12.

Our Hebrew songs and harps, in Babylon.
—Psa. 137. 1.

There, on the highest pinnacle, he set the Son of God.
—Luke 4. 9.

His snares are broke.
—Psa. 124. 7.

In all her gates Abaddon rues thy bold attempt.
—Matt. 16. 18.

Yelling they shall fly, and beg to hide them in a herd of swine.
—Matt. 8. 28, 29, 30, 31, 32; Rev. 20. 1, 2, 3.

Samson Agonistes

Having made a study of Milton's use of the Bible in his longer poems the student should now read Samson Agonistes. He should verify the quotations and allusions as he meets them, and finally write down in essay form the parts of the poem which are not based upon the narrative in Judges.

See "Topics for Extended Study," Chapter XXIV, with reference to Comus and Il Penseroso.

CHAPTER XV

THE BIBLE IN POETRY—CONTINUED

Walter Scott

Lay of the Last Minstrel

Hymn for the Dead

That day of wrath, that dreadful day,
When heaven and earth shall pass away,
What power shall be the sinner's stay!
How shall he meet that dreadful day,
When, shriveling like a parched scroll,
The flaming heavens together roll;
When louder yet, and yet more dread,
Swells the high trump that wakes the dead!
O! on that day, that wrathful day,
When man to judgment wakes from clay,
Be thou the trembling sinner's stay,
Though heaven and earth shall pass away.
—Zeph. 1. 15, 16.

Marmion XXIII

On hills of Armenie hath been,
Where Noah's ark may yet be seen;
By that Red Sea, too, hath he trod,
Which parted at the prophet's rod;
In Sinai's wilderness he saw
The Mount, where Israel heard the law,
'Mid thunder-dint, and flashing levin,
And shadows, mists, and darkness given.

Read the "Hymn to the Virgin," in The Lady of the Lake.

LORD BYRON

The Destruction of Sennacherib

I

The Assyrian came down like the wolf on the fold,
And his cohorts were gleaming in purple and gold;
And the sheen of their spears was like stars on the sea,
When the blue wave rolls nightly on deep Galilee.

II

Like the leaves of the forest when summer is green,
That host with their banners at sunset were seen:
Like the leaves of the forest when autumn hath blown,
That host on the morrow lay withered and strown.

III

For the Angel of Death spread his wings on the blast,
And breathed in the face of the foe as he passed;
And the eyes of the sleepers waxed deadly and chill,
And their hearts but once heaved, and for ever grew
still!

IV

And there lay the steed with his nostril all wide,
But through it there rolled not the breath of his pride.
And the foam of his gasping lay white on the turf,
And cold as the spray of the rock beating surf.

V

And there lay the rider distorted and pale,
With the dew on his brow, and the rust on his mail.
And the tents were all silent, the banners alone,
The lances unlifted, the trumpet unblown.

VI

And the widows of Ashur are loud in their wail,
And the idols are broke in the temple of Baal;
And the might of the Gentile, unsmote by the sword,
Hath melted like snow in the glance of the Lord!

A Spirit Passed Before Me

From "Job"

I

A spirit passed before me: I beheld
The face of immortality unveiled—
Deep sleep came down on every eye save mine—
And there it stood, all formless—but divine:
Along my bones the creeping flesh did quake;
And as my damp hair stiffened, thus it spake:

II

"Is man more just than God? Is man more pure
Than He who deems even Seraphs insecure?
Creatures of clay—vain dwellers in the dust!
The moth survives you, and are ye more just?
Things of a day! you wither ere the night,
Heedless and blind to Wisdom's wasted light!"

ROBERT BURNS

As might be expected, Burns used the Bible somewhat playfully at times, although he can hardly be charged with irreverence. In "The Cotter's Saturday Night" his references are most impressive.

Scotch Drink

Give him strong drink, until he wink,
That's sinking in despair;
An' liquor guid to fire his bluid,
That's prest wi' grief an' care;

There let him bouse, an' deep carouse
Wi' bumpers flowing o'er,
Till he forgets his loves or debts,
An' minds his griefs no more.
—Prov. 31. 6, 7.

Address to the Deil

Lang syne, in Eden's bonnie yard,
When youthfu' lovers first were pair'd,
An' all the soul of love they shar'd,
The raptur'd hour,
Sweet on the fragrant, flow'ry swaird,
In shady bow'r:
Then you, ye auld, snec-drawing dog!
Ye came to Paradise incog,
An' play'd on man a cursed brogue,
(Black be you fa!)
An' gied the infant warld a shog,
'Maist ruin'd a'.
D'ye mind that day, when in a bizz,
Wi' reekit duds, an' reestit gizz
Ye did present your smoutie phiz
'Mang better folk,
'An sklented on the man of Uzz
Your spitefu' joke?
An' how ye gat him i' your thrall
An' brak him out o' house an' hal',
While scabs an' blotches did him gall,
Wi' bitter claw,
An' lows'd his ill-tongu'd, wicked Scawl,
Wast warst ava?

The Cotter's Saturday Night

They never sought in vain that sought the Lord aright!

. . . . . .

The priest-like father reads the sacred page,
How Abram was the friend of God on high;
Or Moses bade eternal warfare wage
With Amalek's ungracious progeny;
Or how the royal Bard did groaning lie
Beneath the stroke of Heaven's avenging ire;
Or Job's pathetic plaint, and wailing cry;
Or rapt Isaiah's wild, seraphic fire;
Or other holy seers that tune the sacred lyre.

Robert Browning

The complete study of the use of the Bible made by Robert Browning would fill a volume. Indeed, this has already been done. Miss Minnie Gresham Machen has published a book of two hundred and ninety pages with the title "The Bible in Browning." In this book an especial study is made of the scripture references in "The Ring and the Book," in which the author has found over six hundred passages. Our purpose will be served by carrying out the following suggestions:

1. Read "Saul" and note the parts which are based directly on the narrative; and the parts which the poet has introduced.
2. "A Death in the Desert." This is not nearly so fine a poem as "Saul," but it is based upon the last days of one of the prominent New Testament characters. It should be studied in a similar manner to No. 1.
3. "Rabbi Ben Ezra." This poem is not based upon the Bible, nor does it contain many scriptural references. It is, however, most lofty in sentiment and filled with the spirit of the New Testament. Stanzas 26 and 32 contain obvious allusions to the Bible.
4. "Soliloquy of the Spanish Cloister." This is one of Browning's obscure short poems. It is a master-

piece of character portrayal. By means of a monologue an ill-tempered monk gives us a picture of a brother monk of most admirable character, and incidentally of himself. Study the poem which follows and select the passages which come directly from the Bible or indirectly from some custom or theological viewpoint based upon the Bible.

Soliloquy of the Spanish Cloister

I

Gr-r-r—there go, my heart's abhorrence!
  Water your damned flower-pots, do!
If hate killed men, Brother Lawrence,
  God's blood, would not mine kill you!
What? your myrtle-bush wants trimming?
  Oh, that rose has prior claims—
Needs its leaden vase filled brimming?
  Hell dry you up with its flames!

II

At the meal we sit together:
  Salve tibi! I must hear
Wise talk of the kind of weather,
  Sort of season, time of year:
Not a plenteous cork-crop: scarcely
  Dare we hope oak-galls, I doubt:
What's the Latin name for "parsley"?
  What's the Greek name for Swine's Snout?

III

Whew! We'll have our platter burnished,
  Laid with care on our own shelf!
With a fire-new spoon we're furnished,
  And a goblet for ourself,

Rinsed like something sacrificial
  Ere 'tis fit to touch our chaps—
Marked with L. for our initial!
  (He-he! There his lily snaps!)

IV

Saint, forsooth! While brown Dolores
  Squats outside the Convent bank
With Sanchicha, telling stories,
  Steeping tresses in the tank,
Blue-black, lustrous, thick like horse-hairs,
  —Can't I see his dead eye glow,
Bright as 'twere a Barbary corsair's?
  (That is, if he'd let it show!)

V

When he finishes refection,
  Knife and fork he never lays
Cross-wise, to my recollection,
  As do I, in Jesu's praise.
I the Trinity illustrate,
  Drinking watered orange-pulp—
In three sips the Arian frustrate;
  While he drains his at one gulp.

VI

Oh, those melons! If he's able
  We're to have a feast! so nice!
One goes to the Abbot's table,
  All of us get each a slice.
How go on your flowers? None double?
  Not one fruit-sort can you spy?
Strange!—And I, too, at such trouble
  Keep them close-nipped on the sly!

VII

There's a great text in Galatians,
Once you trip on it, entails
Twenty-nine distinct damnations,
One sure, if another fails:
If I trip him just a-dying,
Sure of heaven as sure can be,
Spin him round and send him flying
Off to hell, a Manichee?

VIII

Or, my scrofulous French novel
On gray paper with blunt type!
Simply glance at it, you grovel
Hand and foot in Belial's gripe:
If I double down its pages
At the woful sixteenth print,
When he gathers his greengages,
Ope a sieve and slip it in't?

IX

Or, there's Satan!—one might venture
Pledge one's soul to him, yet leave
Such a flaw in the indenture
As he'd miss till, past retrieve,
Blasted lay that rose-acacia
We're so proud of! Hy, Zy, Hine. . . .
'St. there's Vespers! Plena gratia
Ave, Virgo! Gr-r-r—you swine!

5. The study should identify various Scripture passages from Browning's short poems. In the conclusion of "By the Fireside" there are five lines which contain three Scripture references, woven together most artistically. Find the passage in

"Pippa Passes" where Luigi quotes directly from the Bible. Find the passage in "One Word More" which refers to the vision of God as seen by Moses, Aaron, Nadab, and Abihu.

6. The titles of some of Browning's poems will make an interesting study. Find the significance of "Bells and Pomegranates," "Pisgah-Sights," "Rephan," "Cleon," and "Caliban Upon Setebos."
7. For those who have the time and inclination for a further study of Browning's use of the Bible there can be no better help than Miss Machen's book, to which reference has been made.

Elizabeth Barrett Browning

The Seraphim

Tell the story of the poem and show its connection with the biblical narrative.

Line
403. Job 4. 18.
464. Gen. 4. 15.
644. Job 25. 6.
818. Rom. 8. 22.
835. Matt. 27. 40.
931. Matt. 27. 46.

The Poet's Vow

Part 1, XII. Gen. 1. 10; Gen. 4. 10.
Part 2, XVI. John 11. 35.

The Virgin Mary to the Child Jesus

This contains many scriptural references.

The Measure

Find references to Isa. 40. 12; Psa. 80. 5.

Aurora Leigh

Comment on appropriateness of quotations and allusions. Indicate whether they are direct or indirect.

Line	Book	
1	1	Eccl. 12. 12
866		Rev. 21. 17
170	2	Exod. 15. 20
413		Gen. 16. 1
533		Matt. 4. 8
1	3	John 21. 18
1207		John 13. 25
1222		Matt. 26. 7
481	4	Luke 19. 17
714-716		Gen. 8. 4
239	5	Gen. 31. 10
289		1 Sam. 9. 3
554		Gen. 11. 7
820		Job 1. 7
214	6	2 Kings 5. 10
1274		Mark 16. 3
805	7	Num. 8. 4; Heb. 8. 5
821		Exod. 3. 4
1102		Luke 16. 24
1262		Psa. 147. 9
646	8	John 9. 6
794		Num. 22. 32
252	9	Num. 20. 28
738		John 12. 29
813		Gen. 1. 5
857		Psa. 18. 35
932		Josh. 6. 5
956		2 Pet. 3. 12
962		Rev. 21. 19

The following may be assigned as an optional exercise:

Line	Book	
767	1	1 Sam. 11. 1
1141		Gen. 1. 31
1145		Matt. 6. 13
277	2	Luke 16. 20
190	3	Exod. 19. 21
197		Exod. 14. 25
202		Exod. 15. 20
468	4	
730	5	
1205		*The reader*
1226		*should find*
148		*these ref-*
308		*erences*
350		
773	8	
778		
811		
1144		

CHAPTER XVI

THE BIBLE IN POETRY—CONTINUED

Tennyson

At the bottom of the page containing Timbuctoo we find: "Be ye perfect even as your Father in heaven is perfect."

Note the large number of biblical references in the following:

Aylmer's Field

Behold,
Your house is left unto you desolate!

Gash thyself, priest, and honor thy brute Baal,
And to thy worst self sacrifice thyself,
For with thy worst self hast thou clothed thy God.
Then came a Lord in no wise like to Baal.
The babe shall lead the lion.
Surely now
The wilderness shall blossom as the rose.
Crown thyself, worm, and worship thine own lusts!—
No coarse and blockish God of acreage
Stands at thy gate for thee to grovel to—
Thy God is far diffused in noble groves
And princely halls, and farms, and flowing lawns,
And heaps of living Gold that daily grow,
And title-scrolls and gorgeous heraldries.
In such a shape dost thou behold thy God.
Thou wilt not gash thy flesh for him; for thine
Fares richly, in fine linen, not a hair
Ruffled upon the scarfskin, even while
The deathless ruler of thy dying house
Is wounded to the death that cannot die;

And though thou numberest with the followers
Of One who cried "Leave all and follow me."
Thee, therefore, with His light about thy feet,
Thee with His message ringing in thine ears,
Thee shall thy brother man, the Lord from Heaven,
Born of a village girl, carpenter's son,
Wonderful, Prince of peace, the Mighty God,
Count the more base idolater of the two;
Crueller: as not passing thro' the fire
Bodies, but souls—thy children's—through the smoke,
The blight of low desires—darkening thine own
To thine own likeness; or if one of these,
Thy better born unhappily from thee,
Should, as by miracle, grow straight and fair—
Friends, I was bid to speak of such a one
By those who most have cause to sorrow for her—
Fairer than Rachel by the palmy well,
Fairer than Ruth among the fields of corn,
Fair as the Angel that said "Hail" she seemed,
Who entering filled the house with sudden light.

In Memoriam

Strong Son of God, immortal Love,
  Whom we, that have not seen thy face,
  By faith, and faith alone, embrace,
Believing where we cannot prove.

Thou madest Death; and lo, thy foot
  Is on the skull which thou hadst made.

Thy roots are wrapt about the bones.

Lo, as a dove when up she springs
  To bear thro' Heaven a tale of woe,
  Some dolorous message knit below
The wild pulsation of her wings.

Like her I go; I cannot stay;
I leave this mortal ark behind.

Athwart a plane of molten glass.

Treasuring the look it cannot find,
The words that are not heard again.

There sat the Shadow feared of man.

If all were good and fair we met,
This earth had been the Paradise
It never looked to human eyes
Since Adam left his garden yet.

And if that eye which watches guilt
And goodness, and hath power to see
Within the green the moldered tree.

Peace and good-will, to all mankind.

They do not die
Nor lose their mortal sympathy,
Nor change to us, although they change.

The light that shone when Hope was born.

When Lazarus left his charnel-cave,
And home to Mary's house returned,
Was this demanded—if he yearned
To hear her weeping by his grave?

She bathes the Saviour's feet
With costly spikenard and with tears.

And so the Word had breath, and wrought
With human hands the creed of creeds
In loveliness of perfect deeds.

How fares it with the happy dead?

The God within him light his face.

How pure at heart.

You tell me, doubt is Devil-born.

And Power was with him in the night.

As over Sinai's peaks of old,
While Israel made their gods of gold,
Although the trumpets blew so loud.

I felt the thews of Anakim,
The pulses of a Titan's heart.

Ring out the thousand wars of old,
Ring in the thousand years of peace.

Who shall fix her pillars?

Like Paul with beasts, I fought with Death.

Rise in the spiritual rock.

And one far-off divine event,
To which the whole creation moves.

Enoch Arden

No graver than as when some little cloud
Cut off the fiery highway of the sun.
—1 Kings 18. 44.

And yet for all your wisdom well know I
That I shall look upon your face no more.
—Acts 20. 25.

Under a palm tree.
—Jud. 4. 5.

Hosanna in the highest.
—Matt. 21. 8-15.

The Sun of Righteousness.
—Mal. 4. 2.

Spoken with that, which being everywhere,
Lets none, who speaks with Him seem all alone.
—John 8. 29.

Cast all your cares on God; that anchor holds.
—1 Pet. 5. 7.

Is He not yonder in those uttermost
Parts of the morning? If I flee to these
Can I go from Him? And the sea is His,
The sea is His: He made it.
—Psa. 139. 9; Psa. 95. 5.

Locksley Hall

Than that earth should stand at gaze like Joshua's moon in Ajalon!
—Josh. 10. 12.

Godiva

And from a heart as rough as Esau's hand.
—Gen. 27. 11.

The Palace of Art

Compare this poem with Luke 12. 16-21, and make biblical references in stanzas 51, 55, 57.

The Two Voices

A still small voice spake unto me,
"Thou art so full of misery,
Were it not better not to be?"

What is so wonderfully made.

Young Nature through five cycles ran,
And in the sixth she molded man.

"She gave him mind, the lordliest,
Proportion, and, above the rest,
Dominion in the head and breast."

Calling thyself a little lower
Than angels.

Bore and forebore, and did not tire,
Like Stephen, an unquenched fire.

Though one should smite him on the cheek,
And on the mouth, he will not speak.

He may not do the thing he would.

The Princess

Not to answer, Madam, all those hard things
That Sheba came to ask of Solomon.

O Vashti, noble Vashti! Summoned out
She kept her state, and left the drunken king
To brawl at Shushan underneath the palms.

They mind us of the time
When we made bricks in Egypt.

Couched behind a Judith, underneath
The head of Holofernes peeped and saw,
Girl after girl was called to trial.

In us true growth, in her a Jonah's gourd.

I broke the letter of it to keep the sense.

Till a clamor grew
As of a new-world Babel, woman-built.

Between a cymbal'd Miriam and a Jael.

Like that great dame of Lapidoth she sang,
"Our enemies have fall'n, have fall'n."

See how you stand
Stiff as Lot's wife.

Maud

Why do they prate of the blessings of Peace? we have made them a curse,
Pickpockets, each hand lusting for all that is not its own;

And lust of gain, in the spirit of Cain, is it better or worse,
Than the heart of the citizen hissing in war on his own hearthstone?

May make my heart as a millstone, set my face as a flint,
Cheat and be cheated, and die: who knows? we are ashes and dust.

Peace sitting under her olive, and slurring the days gone by.

When only not all men lie.

It will never be broken by Maud, she has neither savor nor salt.

Like the sultan of old in a garden of spice.

And ah for a man to rise in me,
That the man I am may cease to be!

And heaped the whole inherited sin
On that huge scapegoat of the race,
All, all upon the brother.

The gates of Heaven are closed, and she is gone.

An old song vexes my ear;
But that of Lamech is mine.

Courage, poor heart of stone!

But I heard it shouted at once from the top of the house.

The May Queen—Conclusion

Find a quotation from Job.

Idyls of the King

When the Lord of all things made Himself
Naked of glory for His vestal change.

Lady Clara Vere de Vere

The gardener Adam and his wife
Smile at the claims of long descent.

The above selections are sufficient for illustrations of the use of the Bible by Tennyson. Those who wish to make a more extended study are referred to the work of Miss Edna M. Robinson, Johns Hopkins University. Her lists of passages follow.

The Two Voices

LINE
1, 1 Kings 19. 12
2f, Job 2. 9
6, Psalms 139. 14
16-18, Genesis 1. 26
20f, Genesis 1. 26
20f, Psalms 8. 6
53, Job 14. 20
198f, Psalms 8. 5
212, Genesis 2. 8
219-225, Acts 7. 55
222, Acts 7. 57f
223, Acts 6. 15
224, Acts 7. 60
229, Genesis 3. 17-19
239, Ecclesiastes 5. 15
239, Job 1. 21
251, Luke 6. 29

256f, Job 14. 21
264, Psalms 103. 16
278, Revelation 1. 8
301-303, Romans 7. 18, 19, 23
303, Galatians 5. 17
358-360, Genesis 3
389, Genesis 6. 14
395-397, Job 3. 21
462, Philippians 4. 4

The Princess

Prologue 15, Numbers 21. 24
II, 76, Song of Solomon 4. 12
II, 123f, Hebrews 11. 9
II, 173, Acts 20. 29
II, 174, Numbers 6. 25
II, 324f, 1 Kings 10. 1
II, 328, 1 Kings 10. 1
II, 329, 1 Kings 4. 31
II, 330f, 1 Kings 10. 4f
III, 212-214, Esther 1. 12
III, 242-244, Proverbs 10. 1
III, 306, Genesis 1. 3
III, 309f, 1 Corinthians 13. 12
IV, 59, 466f, Genesis 11. 9
IV, 109f, Exodus 1. 14
IV, 113, Matthew 16. 18
IV, 122, Exodus 15. 20
IV, 207f, Apocrypha, Book of Judith
IV, 292, Jonah 4. 6
IV, 319, 2 Corinthians 3. 6
IV, 388, Luke 21. 18
IV, 484, Acts 7. 59f
V, 376, 1 Corinthians 5. 6f
V, 417, Exodus chapters 7-12
V, 444, Matthew 5. 22
V, 500, Exodus 15. 20

V, 500, Judges 4
VI, 16, Judges 5. 1
VI, 17, Isaiah 21. 9
VI, 17, Revelation 18. 2
VI, 17, Revelation 14. 8
VI, 224, Genesis 19. 26
VII, 74, Romans 8. 34
VII, 188, Song of Solomon 2. 15
VII, 244, 1 Corinthians 12. 13
VII, 312, John 9. 6
VII, 277, Genesis 2. 8
Conclusion, 115, Nehemiah 9. 6

In Memoriam

Proem, 1 Peter 1. 8
Proem, John 1. 3
Proem, Psalms 16. 10
Proem, Romans 8. 24
Proem, John 1. 5
Proem, Psalms 143. 2
Proem, Luke 17. 10
X, Matthew 26. 27
XII, Genesis 8. 8, 9
XV, Job 37. 18
XV, Revelation 4. 6
XV, Revelation 15. 2
XVIII, 2 Kings 4. 34
XXII and XXIII, Psalms 23. 4
XXIV, Genesis 3. 23
XXVI, Mark 11. 13, 20f
XXVIII, Luke 2. 14
XXX, 1 Thessalonians 4. 14
XXX, Luke 2. 9
XXXI, John 11
XXXII, John 11. 25
XXXII, John 12. 3
XXXVI, John 1. 14

XXXVII, 1 Corinthians 10. 16
XLIII, 1 Thessalonians 4. 13, 14
XLIV, Hebrews 1. 14; Matthew 18. 10
LII, 1 Peter 2. 22
LVI, Ecclesiastes 3. 21
LVI, 1 John 4. 8
LVI, Hebrews 6. 19
LXIX, John 19. 5
LXXVI, Job 38. 7, 9
LXXXIV, 1 Corinthians 15. 3
LXXXIV, Isaiah 36. 6
LXXXVII, 2 Corinthians 6. 16
LXXXVIII, Genesis 2. 8
XCV, Isaiah 28. 13
XCVI, Genesis 32. 24-29
XCVI, Exodus 32. 1-4
CIII, Deuteronomy, 2. 10
CVI, Revelation 20. 2-4
CVIII, Romans 10. 6-8
CXIV, Proverbs 9. 1
CXX, 1 Corinthians 15. 32
CXXIV (compare XCVI), Genesis 32. 29
CXXXI, 1 Corinthians 10. 4
CXXXI, 1 John 2. 17
CXXXI, Isaiah 29. 4
CXXXI, Mark 16. 20
CXXXI, 1 Corinthians 3. 9
CXXXI, Philippians 2. 13
CXXXI, Genesis 2. 8
CXXXI, Luke 23. 43
CXXXI, Isaiah 52. 8
CXXXI, 1 Corinthians 15. 24, 28

Maud

I, i, 21, Malachi 2. 2
I, i, 23, 1 John 3. 12
I, i, 31, Job 41. 24

I, i, 31, Isaiah 50. 7
I, i, 32, Genesis 3. 19
I, i, 33, 36, Micah 4. 4
I, i, 35, Psalms 116. 11
I, i, 45, Matthew 6. 24
I, i, 46, Matthew 6. 24
I, ii, 78, Matthew 5. 13
I, iv, 143, Song of Solomon 4. 16
I, iv, 152, 2 Timothy 3. 13
I, vi, 268, Ezekiel, 11. 19
I, x, 396f, Ephesians 4. 22, 24
I, xiii, 485, Leviticus 16. 21
I, xviii, 610, Revelation 21. 21
I, xviii, 613-616, Psalms 104. 16
I, xviii, 614, Song of Solomon 4. 16
I, xviii, 625ff, Genesis 2. 8
I, xviii, 625ff, Genesis 3. 18
II, i, 8, Genesis 2. 8
II, i, 34, Genesis 4. 10, 11
II, ii, 95, 96, Genesis 4. 23
II, iii, 132, 136, Ezekiel 11. 19
II, v, 285-288, Luke 12. 3

Shelley

Compare the following stanzas from Adonais, the one containing references to Greek mythology and the other to the Bible. Which makes the stronger appeal?

Grief made the young spring wild and she threw down
Her kindling buds, as if she autumn were,
Or they dead leaves; since her delight is flown
For whom should she have waked the sullen year?
To Phœbus was not Hyacinth so dear.
Nor to himself Narcissus, as to both
Thou, Adonais: wan they stand and sere
Amid the faint companions of their youth
With dew all turned to tears, odor, to sighing ruth.

Through wood and stream and field and hill and ocean
A quickening life from the earth's heart has burst
As it has ever done, with change and motion,
From the great morning of the world when first
God dawned on Chaos, in its stream immerst
The lamps of Heaven flash with a softer light;
All baser things pant with life's sacred thirst,
Diffuse themselves, and spend in love's delight,
The beauty and the joy of their renewed might.

SAMUEL TAYLOR COLERIDGE

Hymn Before Sunrise

Ye living flowers that skirt the eternal forest.
—Psa. 148.

Find references to this Psalm throughout the poem.

OMAR KHAYYÁM

Now the New Year reviving old Desires,
The thoughtful Soul to Solitude retires,
Where the *White Hand* of Moses on the Bough
Puts out, and Jesus from the ground suspires.

A Disputed Quatrain

Death's terrors spring from baseless fantasy,
Death yields the tree of immortality;
Since Jesus breathed new life into my soul
Eternal death has washed his hands of me.

EDGAR ALLAN POE

His Bible references are infrequent. He quotes rather from classical literature.

The Coliseum

O spells more sure than e'er Judæan King,
Taught in the gardens of Gethsemane!

WILLIAM WORDSWORTH

On the Seashore Near Calais

Listen! The mighty Being is awake
And doth with his eternal motion make
A sound like thunder everlastingly,

. . . . . .

Thou liest in Abraham's bosom all the year.

HENRY WADSWORTH LONGFELLOW

Evangeline

Wrestled the trees of the forest, as Jacob of old with the angel.

As out of Abraham's tent young Ishmael wandered with Hagar!

Rose on the ardor of prayer, like Elijah ascending to heaven.

Veiled the light of his face, like the Prophet descending from Sinai.

Like unto shipwrecked Paul on Melita's desolate seashore.

Hung their ladder of ropes aloft like the ladder of Jacob.

As if a hand had appeared and written upon them "Upharsin."

See that you bring us the Prodigal Son from his fasting and famine.

Softly the words of the Lord: "The poor ye always have with you."

As if life, like the Hebrew, with blood had besprinkled its portals.

The Courtship of Miles Standish

'Tis not good for a man to be alone, say the Scriptures.

Angels of light they seem, but are only delusions of Satan.

Worshiping Astaroth blindly, and impious idols of Baal.

Let not him that putteth his hand to the plough look backwards.

He thought of David's transgression,
Bathsheba's beautiful face, and his friend in the front of the battle!

Prayed in the silence of night to the Father who seeth in secret.

Who believed in the smiting of Midianites and Philistines.

Like the spirit of God, moving visibly over the waters.

Spilt on the ground like water, can never be gathered together.

Huge as Goliath of Gath, or the terrible Og, king of Bashan.

Praise of the virtuous woman, as she is described in the Proverbs—
How the heart of her husband doth safely trust in her always,
How all the days of her life she will do him good, and not evil,
How she seeketh the wool and the flax and worketh with gladness,
How she layeth her hand to the spindle and holdeth the distaff,

How she is not afraid of the snow for herself or her household,
Knowing her household are clothed with the scarlet cloth of her weaving!

Those whom the Lord hath united, let no man put them asunder!

Simple and brief was the wedding, as that of Ruth and of Boaz.

But to their eyes transfigured, it seemed as the Garden of Eden,
Filled with the presence of God, whose voice was the sound of the ocean.

Fresh with the youth of the world, and recalling Rebecca and Isaac.

The student should now read Longfellow's "Christus," and identify the references. The poem is a wonderfully true paraphrase of New Testament passages.

JOHN GREENLEAF WHITTIER

Snow-Bound

"Take, eat," he said, "and be content;
These fishes in my stead are sent
By Him who gave the tangled ram
To spare the child of Abraham."

The Lord's quick coming in the flesh.

And hope for all the language is,
That He remembereth we are dust!

The Eternal Goodness

I fain would touch
The robe that hath no seam.

I hear our Lord's beatitudes
And prayer upon the cross.

The bruised reed He will not break,
But strengthen and sustain.

Our Master

We may not climb the heavenly steeps
To bring the Lord Christ down.

Nor holy bread, nor blood of grape,
The lineaments restore.

Who know with John his smile of love,
With Peter his rebuke.

The healing of his seamless dress
Is by our beds of pain;
We touch him in life's throng and press,
And we are whole again.

Revisited

But to Him who gives us beauty for ashes,
And the oil of joy for mourning long,
Let thy hills give thanks, and all thy waters
Break into jubilant waves of song!

For though by the Master's feet untrodden,
Though never his word has stilled thy waves.

Where the rivers of God are full of water,
And full of sap are his healing trees!

JAMES RUSSELL LOWELL

Irene

The garden of her soul still keepeth she
An Eden where the snake did never enter.

No jealousy, no Levite pride
That passeth by upon the other side.

A Legend of Brittany

Grim-hearted world, that look'st with Levite eyes
On those poor fallen by too much faith in man.

Thou wilt not let her wash thy dainty feet
With such salt things as tears, or with rude hair
Dry them.

A Chippewa Legend

Made bold by hunger, he was fain to glean
(More sick at heart than Ruth, and all alone)
After the harvest of the merciless wolf,
Grim Boaz, who, sharp-ribbed and gaunt, yet feared
A thing more wild and starving than himself.

Columbus

And find no spot in Judas, save that he,
Driving a duller bargain than he ought,
Saddled his guilt with too cheap precedent.

An Incident of the Fire at Hamburg

"Sing now and make your voices heard in hymns of praise," cried he,
"As did the Israelites of old, safe walking through the sea!"

To the Future

Conquerors see with horror in their hands the accursed spear
That tore the meek One's side on Calvary.

The Present Crisis

. . . where to-day the martyr stands,
On the morrow crouches Judas with the silver in his hands.

An Indian-Summer Reverie

Where Memory
Wanders like gleaning Ruth; and as the sheaves
Of wheat and barley wavered in the eye
Of Boaz as the maiden's glow went by.

Extreme Unction

And the great Maker did not scorn
Out of himself to fashion me.

The Ghost-Seer

There walks Judas, he who sold
Yesterday his Lord for gold.

Ode

And, bright as Noah saw it, yet
For you the arching rainbow glows,
A sight in Paradise denied
To unfallen Adam and his bride.

To John G. Palfrey

Our brazen idol's feet of treacherous clay!

The Vision of Sir Launfal

Daily with souls that cringe and plot,
We Sinais climb and know it not.

'Tis only God may be had for the asking.

But he who gives but a slender mite.

An image of Him who died on the tree.

"Lo, it is I; be not afraid!"

This crust is my body broken for thee,
This water his blood that died on the tree.

The Biglow Papers

A cross of striped pig an' one o' Jacob's lambs.

For Jacob warn't a suckemstance to Jeff at financierin';
He never'd thought o' borryin' from Esau like all nater.

We want some more o' Gideon's sword, I jedge.

He scatters roun' onscriptur'l views relatin' to Ones'mus.

It growed an' growed like Jonah's gourd.

It's a-follerin' Moses 'thout losin' the flesh-pots.

Under the Willows

Finding out poison as the first men did
By tasting and then suffering.

An Invitation

As upon Adam, red like blood,
'Tween him and Eden's happy wood,
Glared the commissioned angel's shield.

The Wind-Harp

This scripture is sadder,—"the other left"!

Ode Recited at the Harvard Commemoration

Whether from Baal's stone obscene,
Or from the shrine serene
Of God's pure altar brought.

The Cathedral

Nor dare trust
The Rock of Ages to their chemic tests.
We can read Bethel on a pile of stones,
And, seeing where God has been, trust in Him.

Where every man's his own Melchisedek,
How make him reverent of a King of kings?

The Flying Dutchman

In the pulpit I've known of his preaching,
Out of hearing behind the time,
Some statement of Balaam's impeaching,
Giving Eve a due sense of her crime.

In the Half-Way House

We called it our Eden, that small patent-baker,
When life was half moonshine and half Mary Jane;
But the butcher, the baker, the candlestick-maker!—
Did Adam have duns and slip down a back-lane?
Nay, after the Fall did the modiste keep coming
With last styles of fig-leaf to Madam Eve's bower?
Did Jubal, or whoever taught the girls thrumming,
Make the patriarchs deaf at a dollar the hour?

At the Burns Centennial

Then rang a clear tone over all,
"One plea for him allow me:
I once heard call from him o'er me, 'Saul,
Why persecutest thou me?'"

"If not a sparrow fall, unless
The Father sees and knows it."

At the Commencement Dinner

Some poor stick requesting, like Aaron's, to bud.

The builders of Babel, to whose zeal the lungs
Of the children of men owe confusion of tongues.

CHAPTER XVII

THE BIBLE IN ORATORY

In no other field of literary effort is the Bible more frequently drawn upon for purposes of illustration than in public speech. Lack of knowledge of the Bible on the part of speakers and hearers has considerably diminished this custom in recent years. Its use was especially noticeable during the Civil War and Reconstruction periods. The selections which follow are typical ones. The student should be familiar with the use of the passage by the speaker and its setting in the Bible:

Patrick Henry: Gentlemen may cry Peace, Peace —but there is no peace. Jer. 6. 14. Speech on War with Great Britain.

William J. Bryan: You shall not press down upon the brow of labor this crown of thorns, you shall not crucify mankind upon a cross of gold. Matt. 27. 29. On the Democratic Platform in the Convention of 1896.

Edmund Burke: What to us is the empire of the world, if we lose our own liberties? Mark 8. 36.

So far shalt thou go, and no farther. Job 38. 11. Reference to the treatment of the colonies.

After this globe is burned to ashes. 2 Pet. 3. 10. Impeachment of Warren Hastings.

Matthew Arnold: Though thy people Israel be as the sand of the sea, only a remnant of them shall return. Gen. 32. 12; Isa. 10. 21. Lecture in Boston on "The Majority and the Remnant."

Henry Ward Beecher: He is like Moses, looking over the promised land. Deut. 3. 27. Lecture on "The Reign of the Common People," referring to the lure of riches.

Henry Watterson: There were giants in those days. Gen. 6. 4. Address on "Abraham Lincoln."

Senator G. F. Hoar: I myself have seen bitterness. But now—thy people shall be my people, and thy God my God. Ruth 1. 16. After speeches by Southern orators regarding the condition of their country.

The practical statesmanship of the Declaration of Independence and the Golden Rule would have cost nothing but a few kind words. Matt. 7. 12. On the Subjugation of the Philippines.

Miscellaneous statements referring to Belgium's patriotism in the Great War:

Belgium's mighty neighbor coveted her vineyard. 1 Kings 21. 2.

David bravely faced Goliath. 1 Sam. 17. 48.

Germany promised bread; she gave a stone. Matt. 7. 9.

Belgium has been nailed to the cross for the welfare of civilization. Let us not wait until she cries, "It is finished." John 19, 18, and 30.

Lucius Q. C. Lamar: Know one another and you will love one another. 1 Pet. 1. 22. On the death of Charles Sumner.

Robert G. Ingersoll: From the voiceless lips of the unreplying dead there comes no word; but in the night of death hope sees a star, and listening love can hear the rustle of a wing. Num. 24. 17. Oration at his brother's grave.

Roscoe Conkling: You have tried him, and by his work have known him. Matt. 7. 20. Speech nominating U. S. Grant.

James A. Garfield: The Babel of confusion. Gen. 11. 9.

The stars in their courses will fight for us. Judg. 5. 20.

One half of the press crying, "Crucify him!" John 19. 6. Oration nominating John Sherman.

"Clouds and darkness are round about him: righteousness and judgment are the habitation of his throne. Fellow citizens, God reigns and the government at Washington still lives." Psa. 97. 2. Speech in connection with the draft riots.

James G. Blaine: He trod the winepress alone. Isa. 63. 3. On the death of Garfield.

Grover Cleveland: It is God's will. 1 Thess. 5. 18. On the death of McKinley.

Benjamin F. Butler: When I was a child I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things. 1 Cor. 13. 11. Referring to the publication of a translation of Virgil by his political opponent, Mr. John D. Long.

All that a man hath will he give for his life. Job 2. 4. Butler stated that this came from the highest authority in the universe. His opponent replied that he was glad to know at last whom Ben Butler regarded as the highest authority in the universe.

Henry W. Grady: Surely God, who had stripped him of his property, inspired him in his adversity.

Job 1. 21. Address before the New England Society on "The Old South and the New."

John Hay: The sayings of celestial wisdom have no date; the words that reach us, over two hundred years out of the darkest hour of gloom the world has ever known, are true to life to-day: They know not what they do. Luke 23. 34.

He would select a few pointed facts, and, blow upon blow, would hammer them into the attention of great assemblages, as Jael drove the nail into the head of the Canaanite captain. Judg. 4. 21.

Quit you like men; be strong. 1 Cor. 16. 13.

His will, not ours, be done. Matt. 26. 42. On the death of McKinley.

Theodore Roosevelt: Much has been given to us, and much will rightfully be expected from us. Luke 12. 48. First inaugural address.

Her husband and her children . . . shall rise up and call her blessed. Prov. 31. 28. On "American Motherhood."

Read Roosevelt's address "On Reading the Bible," Modern Eloquence, Vol. XV.

Robert Y. Hayne: The foxes have holes, and the birds of the air have nests, but the Son of Man hath not where to lay his head. Matt. 8. 20. Debate with Webster. Referring to the condition of the blacks in the North.

"There is a spirit, which, like the father of evil, is constantly walking to and fro about the earth seeking whom it may devour." 1 Pet. 5. 8. Ibid. The failure of the North to attend to its own business.

Alexander H. Stephens: Well, then, we say, as the patriarch of old said to his friend and kinsman, when

disputes arose between the herdsmen of their cattle: "Let there be no strife, I pray thee, between me and thee, and between my herdmen and thy herdmen, for we are brethren. Is not the whole land before thee? Separate thyself, I pray thee, from me. If thou wilt take the left hand, then I will go to the right; or, if thou depart to the right hand then I will go to the left." Gen. 13. 8-9. Speech in the House of Representatives, The South and the Public Domain.

Rufus Choate: There is another eloquence—such as that in which the leader of Israel in the first days holds up to the new nation the Land of Promise. Deut. 33. 27. Eulogy of Daniel Webster.

John Brown: Remember them that are in bonds, as bound with them. Heb. 13. 3. Speech at his trial.

William L. Yancey: They ought to be strung upon a political gallows higher than that ever erected for Haman. Esther 7. 10. Speech in the Charleston Convention, referring to leaders of a faction of the Democratic party. Woodrow Wilson says that Yancey made the election of Douglas impossible, and thus caused the election of Lincoln.

Abraham Lincoln: A house divided against itself cannot stand. Matt. 12. 25. Address delivered at the Republican State Convention at Springfield. The speech was named from this passage.

A living dog is better than a dead lion. Eccl. 9. 4. Ibid. Reference to Stephen A. Douglas.

Thus saith the Lord. 2 Kings 20. 5, etc. Ibid. Referring to Douglas's belief in the binding force of decisions.

Shall have a new birth. John 3. 7. The Gettysburg address.

Woe unto the world because of offenses! Woe to that man by whom the offense cometh. Matt. 18. 7. Second inaugural address.

Phillips Brooks: It is the great boon of such characters as Mr. Lincoln's that they reunite what God has joined together and man has put asunder. Matt. 19. 6. Funeral oration on Abraham Lincoln.

William M. Thackeray: To wipe every tear from every eye. Rev. 21. 4. On "Charity and Humor." From a eulogy of Dickens.

John Bright: It is true we have not, as an ancient people had, Urim and Thummim—those oracular gems on Aaron's breast. Lev. 8. 8. On England's foreign policy. Referring to England's experience in fundamental principles of morality.

John Milton: Rise, Peter; kill and eat. Acts 10. 13. A plea for freedom of choice in reading.

Sir Harry Vane: I have otherwise learned Christ, than to fear them that can but kill the body, and have no more that they can do. Eph. 4. 20; Matt. 10. 28. Delivered at his trial for treason.

Richard Rumbold: It was Nimrod's pride in building Babel that caused that heavy curse of division of tongues to be spread among us. Gen. 10. 9-10; 11. 9. Speech on the scaffold by a Cromwell soldier.

Woodrow Wilson: Their thought is not our thought. Isa. 55. 8. A political address.

Anson Burlingame: Smote him as Cain smote his brother. Gen. 4. 8. On Brooks's assault upon Sumner.

Charles Sumner: Is thy servant a dog that he should do this thing? 2 Kings 8. 13. A reply to a Southern senator who asked him if he would assist in returning

a fugitive slave. Note the significance of the word "dog."

William Lloyd Garrison: Then shall thy light break forth as the morning, and thy darkness shall be as the noonday. Psa. 37. 6.

And they that shall be of thee shall build the old waste places; thou shalt raise up the foundations of many generations; and thou shalt be called, The repairer of the breach, The restorer of paths to dwell in. Isa. 58. 12.

How can two walk together except they be agreed? Amos 3. 3.

What concord hath Christ with Belial? 2 Cor. 6. 15. On the death of John Brown.

John Hancock: Let us humbly commit our righteous cause to the great Lord of the universe, who loveth righteousness and hateth iniquity. Psa. 45. 7.

Although the fig-tree shall not blossom, neither shall fruit be in the vines; the labor of the olive shall fail, and the field shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls: yet we will rejoice in the Lord, we will joy in the God of our salvation. Hab. 3. 17-18. Speech on the Boston Massacre.

Chauncey M. Depew: The Wise Men traveled from the east toward the west under the guidance of the Star of Bethlehem. Matt. 2. 1, 2. The Columbian Oration.

William M. Evarts: One generation passeth away and another generation cometh, but the earth abideth forever. Eccl. 1. 4. "What the Age Owes to America," July 4, 1876. Centennial Oration.

Louis Kossuth: Liberty restricted to one nation

never can be sure. You may say, "We are the prophets of God," but you shall not say, "God is only our God." The Jews have said so, and the pride of Jerusalem lies in the dust. Our Saviour taught all humanity to say, "Our Father in heaven"; and his Jerusalem is lasting to the end of days. Matt. 6. 9. A plea for universal liberty, delivered in Faneuil Hall, Boston, 1852.

Champ Clark: Read his address "On the Annexation of Hawaii," Modern Eloquence, Vol. XII. Note references to Babel, Moses, Abraham and Lot, Jacob, and Samson and Delilah.

CHAPTER XVIII

THE BIBLE IN THE ESSAY

Although the Bible is quoted freely by leading English and American essayists, it is not found with the frequency that is characteristic of poetry and oratory. The following passages should be studied and the list extended from the student's further reading.

Francis Bacon

What is truth? said jesting Pilate, and would not stay for an answer.

It being foretold, that when Christ cometh, he shall not find faith upon the earth.

Et conversus Deus, ut aspiceret opera quae fecerunt manus suae, vidit quod omnia essent bona nimis; and then the Sabbath.

To respect persons is not good; for such a man will transgress for a piece of bread.

A certain rabbin, upon the text, Your young men shall see visions, and your old men shall dream dreams, inferreth that young men are admitted nearer to God than old.

God Almighty first planted a garden.

Charles Lamb

Whether it be that, in which the psalmist, weary of the persecutions of bad men, wisheth to himself dove's wings—or that other, which, with a like measure of sobriety and pathos, inquireth by what means the young man shall best cleanse his mind.

Prince of plasterers at Babel.

He cannot conquer the Shibboleth. How it breaks out, when he sings, "The Children of Israel passed through the Red Sea!"

To the temperate fantasies of the famished Son of God, what sort of feasts presented themselves?

DEFOE

Moses was a merciful meek man; and yet with what fury did he run through the camp, and cut the throats of three and thirty thousand of his dear Israelites that were fallen into idolatry!

THOMAS CARLYLE

Sartor Resartus

Wits spoke of him secretly as if he were a kind of Melchizedek, without father or mother of any kind.

This had the Everlasting No (das Ewige Nein) pealed authoritatively through all the recesses of my Being, of my Me; and then was it that my whole Me stood up, in native God-created majesty, and with emphasis recorded its Protest. Such a Protest, the most important transaction in Life, may that same Indignation and Defiance, in a psychological point of view, be fitly called. The Everlasting No had said: "Behold, thou art fatherless, outcast, and the Universe is mine (the Devil's);" to which my whole Me now made answer: "I am not thine, but Free, and for ever hate thee!"

It is from this hour that I date my Spiritual Newbirth, or Baphometic Fire-baptism; perhaps I directly thereupon began to be a Man.

There is in man a Higher than Love of Happiness: he can do without happiness, and instead thereof find

Blessedness. Was it not to preach forth this same Higher that sages and martyrs, the Poet and the Priest, in all times, have spoken and suffered, bearing testimony, through life and through death, of the Godlike that is in Man, and how in the Godlike only has he Strength and Freedom? Which God-inspired doctrine art thou too honored to be taught; O Heavens! and broken with manifold merciful Afflictions, even till thou become contrite, and learn it! O thank thy Destiny for these; thankfully bear what yet remain: thou hadst need of them: the Self in thee needed to be annihilated. By benignant fever-paroxysms is Life rooting out the deep-seated chronic Disease, and triumphs over Death. On the roaring billows of Time, thou art not engulphed, but borne aloft in the azure of Eternity. Love not Pleasure; love God. This is the Everlasting Yea, wherein all contradiction is solved; wherein whoso walks and works, it is well with him."

These passages, the Everlasting Nay and the Everlasting Yea, are quoted for the spirit of the Bible they possess, rather than for direct references.

"To me nothing seems more natural than that the Son of Man, when such God-given mandate first prophetically stirs within him, and the Clay must now be vanquished or vanquish—should be carried of the spirit into grim Solitudes, and there fronting the Tempter do grimmest battle with him; defiantly setting him at naught, till he yield and fly. Name it as we choose; with or without visible Devil, whether in the natural Desert of rocks, and sands, or in the populous moral Desert of selfishness and baseness—to such Temptation are we all called."

Heroes and Hero Worship

He who, in any way, shows us better than we knew before that a lily of the fields is beautiful, does he not

show it us as an effluence of the Fountain of all Beauty; as the handwriting, made visible there, of the great Maker of the Universe? He has sung for us, made us sing with him, a little verse of a sacred Psalm. Essentially so. How much more he who sings, who says, or in any way brings home to our heart the noble doings, feelings, darings, and endurances of a brother man. He has verily touched our hearts as with a live coal from the altar. Perhaps there is no worship more authentic.

Past and Present

When a Nation is unhappy, the old Prophet was right and not wrong in saying to it: Ye have forgotten God, ye have quitted the ways of God, or ye would not have been unhappy. It is not according to the laws of Fact that ye have lived and guided yourselves, but according to the laws of Delusion, Imposture, and willful and unwillful Mistake of Fact; behold therefore the Unveracity is worn out; Nature's long-suffering with you is exhausted; and ye are here!

These be thy gods, O Israel? And thou art so willing to worship,—poor Israel!

"My starving workers?" answers the rich mill-owner: "Did I not hire them fairly in the market? Did I not pay them, to the last sixpence, the sum covenanted for? What have I to do with them more?—Verily Mammon-worship is a melancholy creed. When Cain, for his own behoof, had killed Abel, and was questioned, 'Where is thy brother?' he too made answer, Am I my brother's keeper? Did I not pay my brother his wages, the thing he had merited from me?"

RALPH W. EMERSON

The Poet

When John saw, in the apocalypse, the ruin of the

world through evil, and the stars fall from heaven, as the fig-tree casteth her untimely fruit.

JOHN RUSKIN

The Two Boyhoods

"Put ye in the sickle, for the harvest is ripe." The word is spoken in our ears continually to other reapers than the angels—to the busy skeletons that never tire for stooping. When the measure of iniquity is full, and it seems that another day might bring repentance and redemption—"Put ye in the sickle." When the young life has been wasted all away, and the eyes are just opening upon the tracks of ruin, and faint resolutions rising in the heart for nobler things—"Put ye in the sickle."

Time and Tide

I happened to be reading this morning (29th March) some portions of the Lent services, and I came to a pause over the familiar words, "And with Him they crucified two thieves." Have you ever considered (I speak to you now as a professing Christian) why, in the accomplishment of the "numbering among transgressors," the transgressors chosen should have been especially thieves—not murderers, nor, as far as we know, sinners by any gross violence? Do you observe how the sin of theft is again and again indicated as the chiefly antagonistic one to the law of Christ? "This he said, not that he cared for the poor, but because he was a thief, and had the bag" (of Judas). And again, though Barabbas was a leader of sedition and a murderer besides—(that the popular election might be in all respects perfect)—yet Saint John, in curt and conclusive account of him, fastens again on the theft. "Then cried they all again saying, Not this man, but Barabbas. Now Barabbas was a robber."

CHAPTER XIX

THE BIBLE IN THE NOVEL

Many of our best English novels contain references to the Bible. The selections here given represent for the most part scenes of considerable dramatic power.

Charles Dickens

A Tale of Two Cities

She kisses his lips; he kisses hers; they solemnly bless each otner. The spare hand does not tremble as he releases it; nothing worse than a sweet, bright constancy is in the patient face. She goes next before him —is gone; the knitting women count twenty-two.

"I am the resurrection and the life, saith the Lord; he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die."

The murmuring of many voices, the upturning of many faces, the pressing on of many footsteps in the outskirts of the crowd, so that it swells forward in a mass, like one great heave of water, all flashes away. Twenty-three. John 11. 25.

Walter Scott

The Heart of Mid-Lothian

All marked and were moved by these changes, excepting one. It was old Deans, who, motionless in his seat, and concealed, as we have said, by the corner of the bench, from seeing or being seen, did nevertheless keep his eyes firmly fixed on the ground, as if determined

that, by no possibility whatever, would he be an ocular witness of the shame of his house.

"Ichabod!" he said to himself—"Ichabod! my glory is departed." 1 Sam. 4. 21.

William M. Thackeray

The Newcomes

At the usual evening hour the chapel bell began to toll, and Thomas Newcome's hands outside the bed feebly beat time. And just as the last bell struck, a peculiar sweet smile shone over his face, and he lifted up his head a little, and quickly said, "Adsum!" and fell back. It was the word we used at school, when names were called; and lo, he, whose heart was as that of a little child, had answered to his name, and stood in the presence of The Master. Matt. 18. 3.

Pendennis

As they were talking the clock struck nine, and Helen reminded him how, when he was a little boy, she used to go to his bedroom at that hour, and hear him say Our Father, and once more, oh, once more, the young man fell down at his mother's sacred knees, and sobbed out the prayer which the Divine Tenderness uttered for us, and which has been echoed for twenty ages since by millions of sinful and humbled men. And as he spoke the last words of supplication, the mother's head fell down on her boy's, and her arms closed around him, and together they repeated the words "forever and ever" and "Amen." Matt. 6. 9-13.

Vanity Fair

That night Amelia made the boy read the story of Samuel to her, and how Hannah, his mother, having weaned him, brought him to Eli the High Priest to min-

ister before the Lord. And he read the song of gratitude which Hannah sang: and which says, who it is who maketh poor and maketh rich, and bringeth low and exalteth—how the poor shall be raised up out of the dust and how, in his own might, no man shall be strong. Then he read how Samuel's mother made him a little coat, and brought it to him from year to year when she came up to offer the yearly sacrifice. And then, in her sweet simple way, George's mother made commentaries to the boy upon this affecting story. 1 Sam. 2. 19.

ROBERT L. STEVENSON

Treasure Island

It was a round spot about the size of a crown piece. One side was blank, for it had been the last leaf; the other contained a verse or two of Revelation—these words among the rest, which struck sharply home upon my mind: "Without our dogs and murderers." The printed side had been blackened with wood ash, which already began to come off and soil my fingers; on the blank side had been written with the same material the one word "Deposed." Rev. 22. 15.

WILLIAM ALLEN WHITE

A Certain Rich Man

The gaunt old woman stretched out her hands and cried: "Oh, John Barclay, prove your god. Tell him to come and give you a moment's happiness—set him to work to restore your good name; command him to make Jeanette happy. These things my God can do! Let your mammon," she cried with all the passion of her soul, "let your mammon come down and do one single miracle like that." Her voice broke and she sobbed. "What a tower of Babel you are building, John—you and your kith and kind! The last century

gave us Schopenhauers and Kants, all denying God, and this one gives us Railroad Kings, all by their works proclaiming that mammon has the power and the glory and the Kingdom: ye workers of iniquity!" She cried, and her voice lifted, "ye wicked and perverse."

And as John Barclay let his soul rise with the swelling music, he felt the solace of a great peace in his heart; he turned his wet face upward and cried, "Oh, mother, mother; I feel like a child!" Then Mary Barclay knew that her own had let Him in, knew in her own heart all the joy there is in heaven over one sinner that repenteth. Luke 16. 13; Gen. 11. 1-9; Matt. 7. 23; Matt. 17. 17; Luke 15. 7.

Victor Hugo

Les Misérables

I perceive that I shock you. You think it very arrogant in a poor priest to ride an animal that was used by Jesus Christ. I have done so from necessity, I assure you, and not from vanity. Matt. 21. 5.

Ecclesiastes calls you the All-powerful; the Maccabees call you the Creator; the Epistle to the Ephesians calls you Liberty; Baruch calls you Immensity; The Psalms calls you Wisdom and Truth; John calls you Light; the Books of Kings call you Lord; Exodus calls you Providence; Leviticus, Sanctity; Esdras, Justice; the creation calls you God; man calls you Father; but Solomon calls you Compassion, and that is the most beautiful of all your names. 1 Kings 8. 50.

Questioned in regard to leaving his house unguarded, the Bishop replied, "Unless the Lord guard the house, in vain do they watch who guard it." Psa. 127. 1.

Dialog with the Member of the Convention:

Ah, Monsieur Priest, you love not the crudities of the truth. Christ loved them. His scourge full of lightnings was a harsh speaker of truths. When he cried, Sineto Parvulos, he made no distinction between the little children. It would not have embarrassed him to bring together the Dauphin of Barabbos and the Dauphin of Herod. Innocence, Monsieur, is its own crown. Innocence has no need to be a highness. It is as august in rags as in fleurs de lys. . . .

The Bishop hung his head and replied, *Vermis sum*—I am a worm. Mark 10. 14; Job 25. 6.

He did not attempt to impart to his chausable the folds of Elijah's mantle. 2 Kings 2. 8.

Hall Caine

The Eternal City

I came here to see Mary Magdalene and I find the soul of the Mother of God herself.

George Eliot

Adam Bede, Romola

These are full of religious discussions but contain very few direct quotations from the Bible.

Walter Scott

Ivanhoe, Rebecca's Hymn

Exod. 33. 9.
Exod. 15. 20.
John 5. 35.
Psa. 137. 2.
Psa. 51. 17.

JAMES LANE ALLEN

The Choir Invisible

"I shall go softly all my days." Said by Mrs. Falconer when twice disappointed in love affairs. Isa. 38. 15.

CHAPTER XX

THE SONGS OF THE BIBLE

In this chapter are collected the songs which occur in the first eight books of the Bible. They are taken from Geden's "Introduction to the Hebrew Bible." The longer songs, like the Song of Solomon and the various Psalms, are treated by themselves. The beautiful songs in connection with the annunciation deserve careful study. Other songs have been discussed in connection with the narratives.

The chief songs or poetical extracts, contained in the first eight books of the Bible:

(1) Gen. 4. 23, 24. Song of Lamech.
(2) Gen. 9. 24-27. Noah's Curse on Canaan, and Blessing on Japheth.
(3) Gen. 27. 27-29. Isaac's Blessing of Jacob.
(4) Gen. 27. 39, 40. Isaac's Blessing of Esau.
(5) Gen. 49. 2-27. Jacob's Prophecy of the Future of his Sons.
(6) Exod. 15. 1-18, 21. Song at the Red Sea of Moses and the Children of Israel, and of Miriam.
(7) Exod. 20. 2-17. The Ten Words. Compare Deut. 5. 6-21.
(8) Num. 10. 35, 36. Words for the Taking up and Setting down of the Ark.
(9) Num. 21. 14, 15. Song of the Valley.
(10) Num. 21. 17, 18. Song of the Well.
(11) Num. 21. 27-30. Satire on the Fall of Heshbon.
(12) Num. 23. 7-10, 18-24; 24. 3-9, 15-24. Oracles of Balaam, the Son of Beor.
(13) Deut. 27. 15-26. Curses of the Law.
(14) Deut. 32. 1-43. Song of Moses.

(15) Deut. 33. 2-29. Blessing of Moses.
(16) Josh. 10. 12, 13. Adjuration of Sun and Moon at Gibeon and the Valley of Aijalon.
(17) Judg. 5. Song of Deborah and Barak.
(18) Judg. 9. 8-15. Jotham's Fable of the Trees and their King.
(19) Judg. 14. 14, 18; 15. 16. Samson's Riddle and Sayings.
(20) 1 Sam. 2. 1-10. Hannah's Prayer.
(21) 1 Sam. 18. 7; 21. 11. Celebration by the Women of David's Prowess.
(22) 2 Sam. 1. 19-27. David's Lament over Saul and Jonathan. Song of the Bow.
(23) 2 Sam. 3. 33, 34. Elegy on the Death of Abner.
(24) 2 Sam. 22. David's Song of Deliverance; compare Psa. 18.
(25) 2 Sam. 23. 1-7. Last Words of David.

The oldest recorded song and perhaps the oldest verse in the Bible is the Song of Lamech, Gen. 4. 23-24:

> Adah and Zillah, hear my voice;
> Ye wives of Lamech, hearken unto my speech;
> For I have slain a man to my wounding,
> And a young man to my hurt.
> If Cain shall be avenged sevenfold,
> Truly Lamech seventy and sevenfold.

This song has been variously interpreted.

a. Cain, a homicide, was preserved. Lamech, an unintentional homicide, would surely be preserved.

b. A boastful song.

> For I slay a man if he woundeth me,
> Even a young man if he hurteth me.

c. Lamech took a young man with him on a hunting expedition to assist him in pointing his arrows. Inadvertently an arrow was pointed at a thicket in which

Cain was hiding and Cain was slain. Lamech then shot the youth in his anger.

d. An example of parallelism. (See chapter 23.) Only one was slain and the repetition was for emphasis. The song tells of the power of weapons and compares the vengeance which comes with their use with the lesser vengeance of Cain.

The songs of Miriam and Deborah and Barak are taken from Moulton's The Literary Study of the Bible.

Song of Moses and Miriam

Prelude

MEN AND WOMEN

I will sing unto the Lord, for he hath triumphed gloriously;
The horse and his rider hath he thrown into the sea.
The Lord is my strength and song,
And he is become my salvation:
This is my God, and I will praise him;
My father's God, and I will exalt him.

I

MEN

The Lord is a man of war;
The Lord is his name.
Pharaoh's chariots and his host hath he cast into the sea:
And his chosen captains are sunk in the Red Sea.
The deeps cover them:
They went down into the depths like a stone.

WOMEN

Sing ye to the Lord, for he hath triumphed gloriously;
The horse and his rider hath he thrown into the sea.

II

MEN

Thy right hand, O Lord, is glorious in power,
Thy right hand, O Lord, dasheth in pieces the enemy,
And in the greatness of thine excellency thou overthrowest them that rise up against thee:
Thou sendest forth thy wrath, it consumeth them as stubble.
And with the blast of thy nostrils the waters were piled up,
The floods stood upright as an heap;
The deeps were congealed in the heart of the sea.
The enemy said, I will pursue, I will overtake, I will divide the spoil:
My lust shall be satisfied upon them;
I will draw my sword, my hand shall destroy them.
Thou didst blow with thy wind, the sea covered them:
They sank as lead in the mighty waters.

WOMEN

Sing ye to the Lord, for he hath triumphed gloriously;
The horse and his rider hath he thrown into the sea.

III

MEN

Who is like unto thee, O Lord, among the gods?
Who is like thee, glorious in holiness,
Fearful in praises, doing wonders?
Thou stretchedst out thy right hand,
The earth swallowed them.
Thou in thy mercy hast led the people which thou hast redeemed,
Thou hast guided them in thy strength to thy holy habitation.

The peoples have heard, they tremble:
Pangs have taken hold on the inhabitants of Philistia.
Then were the dukes of Edom amazed;
The mighty men of Moab, trembling taketh hold upon them:
All the inhabitants of Canaan are melted away.
Terror and dread falleth upon them;
By the greatness of thine arm they are as still as a stone;
Till thy people pass over, O Lord,
Till the people pass over, which thou hast purchased.
Thou shalt bring them in, and plant them in the mountain of thine inheritance,
The place, O Lord, which thou hast made for thee to dwell in,
The sanctuary, O Lord, which thy hands have established.
The Lord shall reign for ever and ever.

WOMEN

Sing ye to the Lord, for he hath triumphed gloriously;
The horse and his rider hath he thrown into the sea.

Song of Deborah and Barak

Refrain

MEN

For that the leaders took the lead in Israel—

WOMEN

For that the people offered themselves willingly—

Tutti

Bless ye the Lord!

Prelude

MEN

Hear, O ye kings—

WOMEN

Give ear, O ye princes—

MEN

I, even I, will sing unto the Lord—

WOMEN

I will sing praise to the Lord, the God of Israel.

Apostrophe

Tutti

Lord, when thou wentest forth out of Seir,
When thou marchedst out of the field of Edom,
The earth trembled, the heavens also dropped,
Yea, the clouds dropped water.
The mountains flowed down at the presence of the Lord.
Even yon Sinai at the presence of the Lord, the God of Israel.

1. The Desolation

MEN

In the days of Shamgar the son of Anath,
In the days of Jael,
The highways were unoccupied,
And the travelers walked through byways;
The rulers ceased in Israel,
They ceased—

WOMEN

Until that I, Deborah, arose,
That I arose a mother in Israel.

They chose new gods;
Then was war in the gates:
Was there a shield or spear seen
Among forty thousand in Israel?

Refrain Enlarged

MEN

My heart is toward the governors of Israel—

WOMEN

Ye that offered yourselves willingly among the people—

Tutti

Bless ye the Lord.

MEN

Tell of it, ye that ride on white asses,
Ye that sit on rich carpets,
And ye that walk by the way:—

WOMEN

Far from the noise of archers,
In the places of drawing water:

Tutti

There shall they rehearse the righteous acts of the Lord,
Even the righteous acts of his rule in Israel.

II. The Muster

Tutti

Then the people of the Lord went down to the gates—

MEN

Awake, awake, Deborah,
Awake, awake, utter a song:—

WOMEN

Arise, Barak,
And lead thy captivity captive, thou son of Abinoam.

Tutti

Then came down a remnant of the nobles,
The people of the Lord came down for me against the mighty.

WOMEN

Out of Ephraim came down they whose root is in Amalek—

MEN

After thee, Benjamin, among thy peoples—

WOMEN

Out of Machir came down governors.

MEN

And out of Zebulun they that handle the marshal's staff—

WOMEN

And the princes of Issachar were with Deborah—

MEN

As was Issachar, so was Barak:

Tutti

Into the valley they rushed forth at his feet.

MEN

By the watercourses of Reuben
There were great resolves of heart.

WOMEN

Why satest thou among the sheepfolds,
To hear the pipings for the flocks?

MEN

At the watercourses of Reuben
There were great searchings of heart!

WOMEN

Gilead abode beyond Jordan—

MEN

And Dan, why did he remain in ships?—

WOMEN

Asher sat still at the haven of the sea,
And abode by his creeks.

MEN

Zebulun was a people that jeoparded their lives unto the death,
And Naphtali, upon the high places of the field.

III. The Battle and Rout

Strophe

MEN

The kings came and fought;
Then fought the kings of Canaan,
In Taanach by the waters of Megiddo:—
They took no gain of money!

Antistrophe

WOMEN

They fought from heaven,
The stars in their courses fought against Sisera.
The river Kishon swept them away,
That ancient river, the river Kishon!

Strophe

MEN

O my soul, march on with strength!
  Then did the horsehoofs stamp
By reason of the pransings,
  The pransings of their strong ones.

Antistrophe

WOMEN

Curse ye, Meroz, said the angel of the Lord,
  Curse ye bitterly the inhabitants thereof;
Because they came not to the help of the Lord,
  To the help of the Lord against the mighty!

IV. The Retribution

Strophe

MEN

Blessed above women shall Jael be, the wife of Heber the Kenite,
  Blessed shall she be above women in the tent!
He asked water, and she gave him milk;
  She brought him butter in a lordly dish.
She put her hand to the nail,
  And her right hand to the workman's hammer;
And with the hammer she smote Sisera.
  She smote through his head,
  Yea, she pierced and struck through his temples.
At her feet he bowed, he fell, he lay:
At her feet he bowed, he fell:
  Where he bowed, there he fell down dead!

Antistrophe

WOMEN

Through the window she looked forth, and cried,
  The mother of Sisera, through the lattice,

"Why is his chariot so long in coming?
  Why tarry the wheels of his chariots?"
Her wise ladies answered her,
  Yea, she returned answer to herself,
"Have they not found,
Have they not divided the spoil?
  A damsel, two damsels to every man;
To Sisera a spoil of divers colors,
A spoil of divers colors of embroidery,
  Of divers colors of embroidery on both sides, on the
    necks of the spoil?"

Apostrophe

Tutti

So let all thine enemies perish, O Lord:
  But let them that love him be as the sun when he
    goeth forth in his might!

CHAPTER XXI

SHORT STORIES OF THE BIBLE

The suggestion already made that the statement of Senator Beveridge that the world's greatest orations are the Sermon on the Mount, Saint Paul's address on Mars' Hill, and Lincoln's Gettysburg Address produces something of a shock to our religious sensibilities is further illustrated when we say that a list of the best short stories in the world would doubtless include selections from Mark Twain, O. Henry, Maupassant, and the English Bible. It should not, however, detract in the least from religious value of the Bible that it contains many masterpieces of this kind of literature. The ancient Hebrews were much given to the telling of stories, and they were frequently used to illustrate points of view. Few stories have a stronger hold upon the affections of children than the stories of Joseph or the story of the slaying of Goliath by David. It is much to the credit of juvenile literary judgment that the Samson stories seem to make a limited appeal. From the literary point of view the story of David and Goliath, 1 Sam. 17. 20-51; the story of the prodigal son, Luke 15. 11-32; and the story of the good Samaritan, Luke 10. 25-37, are suggested as preeminent. The last of these is printed for a study in story-telling.

And, behold, a certain lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life? He said unto him, What is written in the law? how readest thou? And he answering said, Thou shalt love the Lord thy God, with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself. And he said unto him, Thou hast answered right: this do, and thou

shalt live. But he, willing to justify himself, said unto Jesus, And who is my neighbor? And Jesus answering said, A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead. And by chance there came down a certain priest that way: and when he saw him, he passed by on the other side. And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side. But a certain Samaritan, as he journeyed, came where he was: and when he saw him he had compassion on him. And went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him. And on the morrow when he departed, he took out two pence, and gave them to the host, and said unto him, Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee. Which now of these three, thinkest thou, was neighbor unto him that fell among the thieves? And he said, He that showed mercy on him. Then said Jesus unto him, Go, and do thou likewise.

It will be noted that not a superfluous word is used in this narrative and that the story is not dragged in, but comes most naturally from the surrounding situation. Jesus was never "reminded of a story." When the lawyer, tempting him, asked a profound and somewhat puzzling question, Who is my neighbor? Jesus might have replied by a philosophical discussion on altruism. He chose, however, to tell a simple straightforward story and that will be remembered as long as literature endures.

The following is a list of twenty short stories which are especially noteworthy:

1. Joseph. Gen. 37-48.
2. Balaam and Balak. Num. 22-24.

3. The capture of Jericho. Josh. 6.
4. The wars of Gideon. Judg. 6-8.
5. Jephthah's Daughter. Judg. 11.
6. Samson. Judg. 14-16.
7. Ruth. The entire book.
8. David and Goliath. 1 Sam. 17.
9. David and Jonathan. 1 Sam. 18-20.
10. Elijah and the prophets of Baal. 1 Kings 18.
11. Naboth's vineyard. 1 Kings 21.
12. The ascension of Elijah. 2 Kings 2.
13. Esther. The entire book.
14. The three Hebrew children. Dan. 3.
15. Daniel in the lions' den. Dan. 6.
16. Jonah. The entire book.
17. The Good Samaritan. Luke 10. 25-37.
18. The Prodigal Son. Luke 15. 11-32.
19. The healing of the lame man at Bethesda. John 5. 1-9.
20. The shipwreck of Saint Paul. Acts 27.

CHAPTER XXII

THE LITERARY CHARACTERISTICS OF THE BIBLE

The student would do well to read the little book by Professor A. S. Cook, of Yale University, on the Bible and English Prose Style, in connection with this chapter. All writers on the subject are agreed that the chief charm of the literary style of the Bible is its extreme simplicity. If competent judges were asked to write down the most sublime passage of English in existence, there is no doubt but the first verse of Genesis, "In the beginning God created the heaven and the earth," would receive a large number of votes. Every time we read this passage we are impressed with its remarkable dignity and grandeur. A similar passage is found in the first chapter of the Gospel of Saint John, "In the beginning was the Word, and the Word was with God, and the Word was God." It is interesting to note a method used by great writers in introducing their principal characters. Shakespeare, for example, introduces Hamlet on the seventh page, Julius Cæsar on the fourth, Macbeth on the fifth, Lear on the second, and Othello on the seventh. Goethe brings in Faust after a somewhat lengthy introduction and all of our great writers seem to be obliged to resort to the employment of a certain literary setting before they introduce the chief character. It is interesting to compare this with the method employed by the author of the book of Job. In the first verse of the first chapter we read, "There was a man in the land of Uz whose name was Job." For literary simplicity and daring this has no equal in literature. It is ap-

proached, to be sure, by Virgil in the Æneid, where he tells us in the first line that he sings of arms and the man, meaning Æneas; and by Homer, who announces his subject as divine wrath in connection with the son of Peleus.

Ruskin (Præterita) tells us that he owes whatever excellence of style he possesses to his familiarity with the Bible. He gives a list of passages which were assigned to him by his mother for memorizing: Exod. 15 and 20; 2 Sam. 1. 17-27; 1 Kings 8; Psa. 23, 32, 90, 91, 103, 112, 119, 139; Prov. 2, 3, 8, 12; Isa. 58; Matt. 5, 6, 7; Acts 26; 1 Cor. 13 and 15; James 4; Rev. 5 and 6. Tributes to the beauty of the literary style of the Bible have been written by many of our masters of English. George Saintsbury tells us that he regards the sixth and seventh verses of the eighth chapter of the Song of Solomon as the best example known of absolutely perfect English prose:

Set me as a seal upon thine heart, as a seal upon thine arm: for love is strong as death; jealousy is cruel as the grave: the coals thereof are coals of fire, which hath a most vehement flame.

Many waters cannot quench love, neither can the floods drown it: if a man would give all the substance of his house for love, it would utterly be contemned.

Many writers have undertaken to compare the style of the Bible with that of other pieces of literature which were contemporaneous with it. Chateaubriand, for example, compares the sixteenth verse of the first chapter of the book of Ruth with a supposed rendering by Homer. While we may not be ready to concede that Chateaubriand has quite done justice to Homer, it is evident that the biblical narrative does not suffer by comparison. The reader should make a study of the passages in the Bible quoted in this book and other striking passages with reference to their literary characteristics. In another part of the book is given a list

of passages which have been selected for their literary charm. Especial attention is directed to the story of the good Samaritan, which is printed in the chapter on "Short Stories in the Bible."

CHAPTER XXIII

FIGURES OF SPEECH IN THE BIBLE

Belonging to Oriental literature, the Bible would naturally contain many figures of speech. A remarkably complete collection has been made by Dr. E. W. Bullinger (London, Eyre and Spottiswoode, 1898). A few representative illustrations are given here:

1. *Aposiopesis.*

Exod. 32. 32: Yet now, if thou wilt forgive their sin—; and, if not, blot me, I pray thee, out of thy book which thou hast written (compare Saint Paul).

[Virgil, Book I, line 135: Quos ego—! sed motos praestat componere fluctus.

Dante, Canto IX, 8: Pure, a noi converra vincer la punga, comincio ei, se non—Tal ne s'offerse.

However, it will be proper for us to win the battle, began he. If not—such a one has offered herself to us.]

Other illustrations will be found in 1 Chron. 4. 10; Dan. 3. 15; Judg. 5. 29-31; Luke 19. 42; John 6. 61-62.

2. *Ellipsis.*

1 Cor. 10. 24. Let no man seek his own, but every man another's (wealth).

3. *The use of "and."*

a. "And" omitted:

Judg. 5. 27: At her feet he bowed, he fell, he

lay down: at her feet he bowed, he fell: where he bowed, there he fell down dead.

b. "And" repeated:

1 Sam. 17. 34, 35: Thy servant kept his father's sheep, and there came a lion, and a bear, and took a lamb out of the flock: and I went out after him, and smote him, and delivered it out of his mouth: and when he arose against me, I caught him by his beard, and smote him, and slew him.

4. *Belittling.*

1 Sam. 24. 14: After whom is the king of Israel come out? After whom dost thou pursue? After a dead dog, after a flea? See also Gen. 18. 27; Num. 13. 33; Psa. 22. 6; Isa. 40. 15.

5. *Sentence Similarity.*

a. Beginning Psa. 115. 12-13:

He will bless us;
He will bless the house of Israel;
He will bless the house of Aaron.
He will bless them that fear the Lord.

Other illustrations may be found in Jer. 8. 1 and Hos. 3. 4.

b. Ending:

The best illustration of this figure is in Psa. 136, where each verse ends with "His mercy endureth forever."

c. Both beginning and ending:

Judg. 11. 1: Now Jephthah the Gileadite was a mighty man of valor, and he was the son of an harlot, and Gilead begat Jephthah.

Psa. 27. 14: Wait on the Lord; be of good courage, and he shall strengthen thine heart,

wait (I say) on the Lord. 2 Sam. 9. 12; Neh. 11. 21; Luke 12. 5.

d. Ending of one sentence and beginning of the next:

Gen. 1. 1-2: In the beginning God created the heaven and the earth. And the earth was without form and void. Exod. 12. 4, 5; Num. 33. 3, 4; 2 Sam. 9. 12, 13; Psa. 121. 1, 2; Psa. 122. 2, 3.

6. *Climax.*

John 1. 1-2: In the beginning was the Word: and the Word was with God: and the Word was God. Rom. 8. 29-30; Rom. 10. 14-15; 2 Pet. 1. 5-7; Isa. 40. 31 (Is this climax or anti-climax?).

Many other peculiarities of sentence construction may be found by the student.

7. *Variety of Inflections.*

2 Kings 21. 13: And I will wipe Jerusalem as a man wipeth a dish, wiping it and turning it upside down. John 17. 25; 2 Cor. 1. 10.

8. *Inversion.*

Exod. 9. 31: And the flax and the barley was smitten, for the barley was in the ear, and the flax was bolled. Isa. 6. 10; 3 John 11.

9. *Synonyms.*

Zeph. 1. 15: That day is a day of wrath, a day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness. Matt. 12. 30; Eph. 1. 20, 21.

10. *Parallelism.*

a. Synonyms (expressing the same thought):
Psa. 46. 11: The Lord of Hosts is with us;
The God of Jacob is our refuge.

b. Antithetic (expressing a contrast):

Prov. 11. 1: A false balance is abomination to the Lord: but a just weight is his delight.

c. Synthetic (completing the thought):

Prov. 18. 22: Whoso findeth a wife findeth a good thing, and obtaineth favor of the Lord.

11. *Exaggeration.*

John 21. 25: And there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written. Exod. 8. 17; Deut. 1. 28; Judg. 20. 16; 1 Kings 1. 40; Job 29. 6; John 12. 19.

12. *Change in Sentence Strength.*

a. Gradual ascent:

Zech. 7. 11-12: But they refused to hearken, and pulled away the shoulder, and stopped their ears that they should not hear. Yea, they made their hearts as an adamant stone. 1 Cor. 4. 8; John 1. 1.

b. Gradual descent:

Isa. 40. 31: They shall mount up with wings as eagles, they shall run, and not be weary, they shall walk, and not faint. (See comment on this passage under "Climax.") Ezek. 22. 18; Phil. 2. 6-8.

13. *Metonymy.*

Luke 16. 29: They have Moses and the prophets.

Deut. 17. 6: At the mouth of two witnesses.

Prov. 12. 22: Lying lips are abomination to the Lord.

1 Pet. 2. 24: Who his own self bore our sins in his own body on the tree.

14. *Hendiadys.*

1 Sam. 17. 40: And put them in a shepherd's bag which he had, even in a scrip. 1 Sam. 28. 3; Job 10. 21; Zeph. 1. 15-16.

15. *Euphony.*

Job 10. 21-22: Before I go whence I shall not return, even to the land of darkness and the shadow of death. Eccl. 12. 1-7; John 11. 11.

16. *Antithesis.*

Isa. 65. 13: Behold, my servants shall eat, but ye shall be hungry: behold, my servants shall drink, but ye shall be thirsty: behold, my servants shall rejoice, but ye shall be ashamed. Lam. 1. 1; 2 Cor. 4. 18.

17. *Metaphor.*

John 6. 35: I am the bread of life.
John 8. 12: I am the light of the world.
John 10. 9: I am the door.
John 15. 5: I am the vine.

18. *Parable.*

These are so numerous that they need not be listed. The parable of the prodigal son is one of the finest from a literary point of view.

19. *Proverb.*

1 Sam. 10. 12: Is Saul also among the prophets? Further illustrations are abundant.

20. *Double Meaning.*

Acts 17. 22: Ye men of Athens, in all things I perceive that ye are very religious. 2 Kings 5. 18; John 19. 19.

21. *Irony.*

Ezek. 28. 3: Behold, thou art wiser than Daniel.

Job 12. 2: No doubt but ye are the people and wisdom shall die with you.

John 19. 14: Behold your king. 1 Kings 18. 27. Cry aloud: for he is a god.

22. *Sarcasm.*

Illustrations of sarcasm and irony are somewhat difficult to distinguish in the Bible. One of the finest pieces of sarcasm in all literature is found in Deborah's song, Judg. 5. 28-30: The mother of Sisera looked out at a window and cried through the lattice, Why is his chariot so long in coming? Why tarry the wheels of his chariot? Her wise ladies answered her, yea she returned answer to herself, Have they not sped? Have they not divided the prey; to every man a damsel or two; to Sisera a prey of divers colors, a prey of divers colors of needlework, of divers colors of needlework on both sides, meet for the necks of them that take the spoil?

23. *Invective.*

Judg. 5. 31: So let all thine enemies perish, O Lord. Matt. 15. 7-9; Matt. 16. 3; Luke 11. 38-44.

24. *Personification.*

Psa. 35. 10: All my bones shall say, Lord, who is like unto thee? Gen. 4. 10; Psa. 145. 15; 1 Cor. 12. 15, 16.

25. *Apostrophe.*

Neh. 6. 9: For they all made us afraid, saying, Their hands shall be weakened from the work, that it be not done. Now, therefore, O God, strengthen my hands. 1 Kings 13. 2; Ezek. 13. 11; Joel 2. 22; Zech. 11. 2.

26. *Humor.*

Prov. 25. 19: Confidence in an unfaithful man in time of trouble is like a broken tooth, and a foot out of joint. Prov. 26. 15: The slothful hideth his hand in his bosom; it grieveth him to bring it again to his mouth.

27. *The Pun.*

Matt. 16. 18: Thou art Peter, and upon this rock I will build my church. Gen. 21. 3: And Abraham called the name of his son that was born unto him, whom Sarah bore to him, Isaac. See Gen. 17. 17; 18. 12.

There are many striking figures of speech which are not brought out by the translation. Many of the Psalms are written in the form of an acrostic. Psalm 111 has twenty-two lines, and each line begins with the successive letters of the Hebrew alphabet. Psalm 119 has one hundred and seventy-six verses and is divided into twenty-two sections. Each section contains eight verses and each verse of a section begins with the letters of the Hebrew alphabet in order. The Lamentations of Jeremiah make use of the acrostic in a remarkably artistic manner.

As an illustration of the acrostic method the second section of Psalm 119 as translated by Dr. Bullinger is given.

By what means shall a young man cleanse his way?
By taking heed thereto according to Thy word.
By every means my heart hath sought Thee:
Let me not err from Thy commandments.
Besides, I have laid up Thy word in my heart,
That I might not sin against Thee.
Blessed art Thou, O Jehovah,
Teach me Thy statutes.

By my lips have I recounted
  All the judgments of Thy mouth.
By walking in Thy Mandate's way,
  I found joy beyond all wealth.
By Thy precepts shall I guide my musings,
  And shall pore o'er Thy paths;
By Thy statutes shall I be delighted;
  Thy word I shall not forget.

See also the Lamentations of Jeremiah, Chapter 7.

CHAPTER XXIV

EXERCISES FOR PRACTICE

The following quotations based directly or indirectly upon the Bible should be read by the student and their setting determined. Some of them appear in the previous chapters of this book. The readiness with which the passages are identified will test the student's acquaintance with the Bible.

Daniel Webster: He [Hamilton] smote the rock of the national resources, and abundant streams of revenue gushed forth.

Lowell:

'Tis not the grapes of Canaan that repay
But the high faith that failed not by the way.

Browning: The sight of a sweepy garment, vast and white, with a hem that I could recognize.

Whittier:

The healing of his seamless dress
Is by our beds of pain.

Thomas Hardy (Napoleon):

I have been subdued,
But by the elements and them alone,
Not Russia, but God's sky has conquered me.

Byron (Napoleon):

Is this the man of thousand thrones,
Who strewed the earth with hostile bones?

Matthew Arnold (Rugby Chapel):

Servants of God—or sons
Shall I not call you? because
Not as servants ye knew
Your Father's innermost mind,
His, who unwillingly sees
One of his little ones lost.

Browning (The Ring and the Book):

And he'll go duly docile all his days.

Browning (By the Fireside):

Think, when our one soul understands,
The great Word which makes all things new,
When earth breaks up and heaven expands,
How will the change strike me and you,
In the house not made with hands.

Macaulay: Cursed be Sallie! For it is written, Cursed be he who removeth his neighbor's landmark. (When a maid had disarranged some stones which marked off his garden.)

Percy B. Shelley (Defense of Poetry): Their errors have been weighed and found to have been dust in the balance; if their sins were as scarlet, they are now white as snow; they have been washed in the blood of the mediator and redeemer, Time. Observe in what a ludicrous chaos the imputations of real or fictitious crime have been confused in the contemporary calumnies against poetry and poets; consider how little is as it appears—or appears as it is; look to your own motives, and judge not, lest ye be judged.

Longfellow (Theologian's Tale):

Not to one church alone, but seven,
The voice prophetic spoke from heaven;

And unto each the promise came,
Diversified, but still the same;
For him that overcometh are
The new name written on the stone,
The raiment white, the crown, the throne,
And I will give him the Morning Star!

Matthew Arnold (Essays): He [Wordsworth] is one of the very chief glories of English poetry; and by nothing is England so glorious as by her poetry. Let us lay aside every weight which hinders our getting him recognized as this.

What we have of Shelley in poetry and prose suited with this charming picture of him; Mrs. Shelley's account suited with it; it was a possession which one would hardly have kept unimpaired. It still subsists, I must now add; it subsists even after one has read the present biography; it subsists, but so as by fire.

It [society] looked in Byron's glass and it looks in Lord Beaconfield's, and sees, or fancies that it sees, its own face there; and then it goes its way, and straightway forgets what manner of man it saw.

Alfred De Vigny: Richelieu was destined ere he died to see his policy, his efforts, his sacrifices, fully justified by success. Though he was not to enjoy the full fruition brought by the treaties of Westphalia and of the Pyrenees, yet he had a Pisgah view of the promised land.

Reginald Heber (Palestine):

No hammers fell, no ponderous axes rung;
Like some tall palm the mystic fabric sprung.

Cowper (Winter's Morning Walk):

Silently as a dream the fabric rose,
No sound of hammer or of saw was there.

The Century (The Tide of Affairs): The role of an eternal Lazarus, however nutritious the crumbs that fell from the master's table, seems not to appeal to the masses as an inspiring role.

The Century (The Tide of Affairs): Even a runner might have heard and understood what the candidate meant.

Goethe (Faust): Consummatum est.

George H. Martin (Evolution of the Massachusetts Public School System): Master ———, for twenty-eight years at ———, is a John the Baptist, suggesting Elias, or one of the old prophets. He ranks with Ezekiel Cheever and Elijah Corlet and after him Nehemiah Cleveland, Eliphalet Pearson, Joseph Emerson, Samuel Taylor, and Charles Hammond. There were giants in those days.

Alexander Pope:

And hence one master passion in the breast,
Like Aaron's serpent swallows up the rest.

Whittier (Hymns):

Who by Zion's fountains wear
On their foreheads, white and broad,
"Holiness unto the Lord!"

Whittier ("The Human Sacrifice"):

O thou! at whose rebuke the grave
Back to warm life its sleeper gave,
Beneath whose sad and tearful glance
The cold and changed countenance
Broke the still horror of the trance,
And, waking, saw with joy above,
A brother's face of tenderest love;
Thou, unto whom the blind and lame,
The sorrowing and the sin-sick came,

And from the very garment's hem
Drew life and healing unto them.

. . . . . .

With that deep voice which from the skies
Forbade the patriarch's sacrifice,
God's angel cries, Forbear!

Shakespeare (King John, Act III, Scene 1, Speech of Constance): Compare his description of a certain day with Job 3. 1-9.

CHAPTER XXV

PASSAGES FOR SPECIAL STUDY

The following passages should be carefully studied for their literary value. The retaining of many of them in memory would constitute a literary asset.

Genesis 1. 1-5

In the beginning God created the heaven and the earth.

And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters.

And God said, Let there be light: and there was light.

And God saw the light, that it was good; and God divided the light from the darkness.

And God called the light Day, and the darkness he called Night.

And the evening and the morning were the first day.

Numbers 6. 22-27

And the Lord spake unto Moses, saying, Speak unto Aaron and unto his sons, saying, On this wise ye shall bless the children of Israel, saying unto them, The Lord bless thee, and keep thee:

The Lord make his face shine upon thee, and be gracious unto thee:

The Lord lift up his countenance upon thee, and give thee peace.

And they shall put my name upon the children of Israel; and I will bless them.

Deuteronomy 28. 2-6

And all these blessings shall come on thee and over-

take thee, if thou shalt hearken unto the voice of the Lord thy God.

Blessed shalt thou be in the city, and blessed shalt thou be in the field.

Blessed shall be the fruit of thy body, and the fruit of thy ground, and the fruit of thy cattle, the increase of thy kine, and the flocks of thy sheep.

Blessed shall be thy basket and thy store. Blessed shalt thou be when thou comest in, and blessed shalt thou be when thou goest out.

Judges 5. 1-31

(Printed in Chapter 18.)

Ruth 1. 16-17

And Ruth said, Intreat me not to leave thee, or to return from following after thee: for whither thou goest, I will go; and where thou lodgest, I will lodge; thy people shall be my people, and thy God my God:

Where thou diest, will I die, and there will I be buried: the Lord do so to me, and more also, if ought but death part thee and me.

1 Samuel 17. 38-51

And Saul armed David with his armor, and he put an helmet of brass upon his head; also he armed him with a coat of mail. And David girded his sword upon his armor, and he essayed to go; for he had not proved it. And David said unto Saul, I cannot go with these; for I have not proved them. And David put them off him.

And he took his staff in his hand, and chose him five smooth stones out of the brook, and put them in a shepherd's bag which he had, even in a scrip; and his sling was in his hand: and he drew near to the Philistine.

And the Philistine came on and drew near unto

David; and the man that bare the shield went before him.

And when the Philistine looked about, and saw David, he disdained him: for he was but a youth, and ruddy, and of a fair countenance.

And the Philistine said unto David, Am I a dog, that thou comest to me with staves? And the Philistine cursed David by his gods. And the Philistine said to David, Come to me, and I will give thy flesh unto the fowls of the air, and to the beasts of the field.

Then said David to the Philistine, Thou comest to me with a sword, and with a spear, and with a shield: but I come to thee in the name of the Lord of hosts, the God of the armies of Israel, whom thou hast defied.

This day will the Lord deliver thee into mine hand; and I will smite thee, and take thine head from thee; and I will give the carcases of the host of the Philistines this day unto the fowls of the air, and to the wild beasts of the earth; that all the earth may know that there is a God in Israel.

And all this assembly shall know that the Lord saveth not with sword and spear: for the battle is the Lord's, and he will give you into our hands.

And it came to pass, when the Philistine arose, and came and drew nigh to meet David, that David hasted, and ran toward the army to meet the Philistine.

And David put his hand in his bag, and took thence a stone, and slang it, and smote the Philistine in his forehead, that the stone sunk into his forehead; and he fell upon his face to the earth.

So David prevailed over the Philistine with a sling and with a stone, and smote the Philistine and slew him; but there was no sword in the hand of David.

Therefore David ran, and stood upon the Philistine, and took his sword, and drew it out of the sheath thereof, and slew him, and cut off his head therewith.

And when the Philistines saw their champion was dead, they fled.

2 Samuel 1. 17-27

And David lamented with this lamentation over Saul and over Jonathan his son:

(Also he bade them teach the children of Judah the use of the bow: behold, it is written in the book of Jasher.)

The beauty of Israel is slain upon thy high places: how are the mighty fallen!

Tell it not in Gath, publish it not in the streets of Askelon; lest the daughters of the Philistines rejoice, lest the daughters of the uncircumcised triumph.

Ye mountains of Gilboa, let there be no dew, neither let there be rain, upon you, nor fields of offerings; for there the shield of the mighty is vilely cast away, the shield of Saul, as though he had not been anointed with oil.

From the blood of the slain, from the fat of the mighty, the bow of Jonathan turned not back, and the sword of Saul returned not empty.

Saul and Jonathan were lovely and pleasant in their lives, and in their death they were not divided: they were swifter than eagles, they were stronger than lions.

Ye daughters of Israel, weep over Saul, who clothed you in scarlet, with other delights, who put on ornaments of gold upon your apparel.

How are the mighty fallen in the midst of the battle! O Jonathan, thou wast slain in thine high places.

I am distressed for thee, my brother Jonathan: very pleasant hast thou been unto me: thy love to me was wonderful, passing the love of women.

How are the mighty fallen, and the weapons of war perished!

2 Samuel 18. 33

And the king was much moved, and went up to the

chamber over the gate, and wept: and as he went, thus he said, O my son Absalom, my son, my son Absalom! would God I had died for thee, O Absalom, my son, my son!

1 Kings 8. 22-30

And Solomon stood before the altar of the Lord in the presence of all the congregation of Israel, and spread forth his hands toward heaven:

And he said, Lord God of Israel, there is no God like thee, in heaven above, or on earth beneath, who keepest covenant and mercy with thy servants that walk before thee with all their heart: Who hast kept with thy servant David my father that thou promisedst him: thou spakest also with thy mouth, and hast fulfilled it with thine hand, as it is this day.

Therefore now, Lord God of Israel, keep with thy servant David my father that thou promisedst him, saying, There shall not fail thee a man in my sight to sit on the throne of Israel: so that thy children take heed to their way, that they walk before me as thou hast walked before me.

And now, O God of Israel, let thy word, I pray thee, be verified, which thou spakest unto thy servant David my father.

But will God indeed dwell on the earth? behold, the heaven and heaven of heavens cannot contain thee; how much less this house that I have builded?

Yet have thou respect unto the prayer of thy servant, and to his supplication, O Lord my God, to hearken unto the cry and to the prayer, which thy servant prayeth before thee to-day:

That thine eyes may be open toward this house night and day, even toward the place of which thou hast said, My name shall be there: that thou mayest hearken unto the prayer which thy servant shall make toward this place. And hearken thou to the supplication of

thy servant, and of thy people Israel, when they shall pray toward this place; and hear thou in heaven thy dwelling place: and when thou hearest, forgive.

Eliphaz (Job 4. 13-17):

In thoughts from the visions of the night,
When deep sleep falleth on men,
Fear came upon me, and trembling,
Which made all my bones to shake.
Then a spirit passed before my face;
The hair of my flesh stood up:
It stood still, but I could not discern the form thereof:
An image was before mine eyes,
There was silence, and I heard a voice, saying,
Shall mortal man be more just than God?
Shall a man be more pure than his Maker?

Zophar (Job 11. 7-10):

Canst thou by searching find out God?
Canst thou find out the Almighty unto perfection?
It is as high as heaven; what canst thou do?
Deeper than hell; what canst thou know?
The measure thereof is longer than the earth,
And broader than the sea.
If he cut off, and shut up, or gather together,
Then who can hinder him?

Job (Job 14. 1-12):

Man that is born of a woman
Is of few days, and full of trouble.
He cometh forth like a flower, and is cut down:
He fleeth also as a shadow, and continueth not.

. . . . . .

For there is hope of a tree,
If it be cut down, that it will sprout again,
And that the tender branch thereof will not cease.
Though the root thereof wax old in the earth,
And the stock thereof die in the ground;

Yet through the scent of water it will bud,
And bring forth boughs like a plant.
But man dieth, and wasteth away:
Yea, man giveth up the ghost, and where is he?
As the waters fail from the sea,
And the flood decayeth and drieth up:
So man lieth down, and riseth not:
Till the heavens be no more, they shall not awake,
Nor be raised out of their sleep.

Job (Job 28. 12-28):

But where shall wisdom be found?
And where is the place of understanding?
Man knoweth not the price thereof;
Neither is it found in the land of the living.
The depth saith, It is not in me:
And the sea saith, It is not with me.
It cannot be gotten for gold,
Neither shall silver be weighed for the price thereof.
It cannot be valued with the gold of Ophir,
With the precious onyx, or the sapphire.
The gold and the crystal cannot equal it:
And the exchange of it shall not be for jewels of fine gold.
No mention shall be made of coral, or of pearls:
For the price of wisdom is above rubies.
The topaz of Ethiopia shall not equal it,
Neither shall it be valued with pure gold.
Whence then cometh wisdom?
And where is the place of understanding?
Seeing it is hid from the eyes of all living,
And kept close from the fowls of the air.
Destruction and death say,
We have heard the fame thereof with our ears.
God understandeth the way thereof,
And he knoweth the place thereof.
For he looketh to the ends of the earth,

And seeth under the whole heaven;
To make the weight for the winds
And he weigheth the waters by measure.
When he made a decree for the rain,
And a way for the lightning of the thunder:
Then did he see it, and declare it;
He prepared it, yea, and searched it out.
And unto man he said, Behold, the fear of the Lord,
that is wisdom;
And to depart from evil is understanding.

The Voice of the Lord (Job 38. 4-11):

Declare, if thou hast understanding.
Who hath laid the measures thereof, if thou knowest?
Or who hath stretched the line upon it?
Whereupon are the foundations thereof fastened?
Or who laid the corner stone thereof;
When the morning stars sang together,
And all the sons of God shouted for joy?
Or who shut up the sea with doors,
When it brake forth, as if it had issued out of the
womb?
When I made the cloud the garment thereof,
And thick darkness a swaddling band for it,
And brake up for it my decreed place,
And set bars and doors,
And said, Hitherto shalt thou come, but no further:
And here shall thy proud waves be stayed?

Psalm 1

Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful.

But his delight is in the law of the Lord; and in his law doth he meditate day and night.

And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his

leaf also shall not wither; and whatsoever he doeth shall prosper.

The ungodly are not so, but are like the chaff which the wind driveth away.

Therefore the ungodly shall not stand in the judgment, nor sinners in the congregation of the righteous.

For the Lord knoweth the way of the righteous: but the way of the ungodly shall perish.

Psalm 2

Why do the heathen rage, and the people imagine a vain thing?

The kings of the earth set themselves, and the rulers take counsel together, against the Lord, and against his anointed, saying,

Let us break their bands asunder and cast away their cords from us.

He that sitteth in the heavens shall laugh: the Lord shall have them in derision.

Then shall he speak unto them in his wrath, and vex them in his sore displeasure.

Yet have I set my king upon my holy hill of Zion.

I will declare the decree: the Lord hath said unto me, Thou art my Son; this day have I begotten thee.

Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession.

Thou shalt break them with a rod of iron: thou shalt dash them in pieces like a potter's vessel.

Be wise now therefore, O ye kings; be instructed, ye judges of the earth.

Serve the Lord with fear, and rejoice with trembling.

Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little. Blessed are all they that put their trust in him.

Psalm 19

The heavens declare the glory of God; and the firmament showeth his handywork.

Day unto day uttereth speech, and night unto night showeth knowledge.

There is no speech nor language, where their voice is not heard.

Their line is gone out through all the earth, and their words to the end of the world. In them hath he set a tabernacle for the sun,

Which is as a bridegroom coming out of his chamber, and rejoiceth as a strong man to run a race.

His going forth is from the end of the heaven, and his circuit unto the ends of it: and there is nothing hid from the heat thereof.

The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple.

The statutes of the Lord are right, rejoicing the heart: the commandment of the Lord is pure, enlightening the eyes.

The fear of the Lord is clean, enduring for ever: the judgments of the Lord are true and righteous altogether.

More to be desired are they than gold, yea, than much fine gold: sweeter also than honey and the honeycomb.

Moreover by them is thy servant warned: and in keeping of them there is great reward.

Who can understand his errors? cleanse thou me from secret faults.

Keep back thy servant also from presumptuous sins; let them not have dominion over me: then shall I be upright, and I shall be innocent from the great transgression.

Let the words of my mouth, and the meditation of

my heart, be acceptable in thy sight, O Lord, my strength, and my redeemer.

Psalm 23

The Lord is my shepherd; I shall not want.

He maketh me to lie down in green pastures: he leadeth me beside the still waters.

He restoreth my soul: he leadeth me in the paths of righteousness for his name's sake.

Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me.

Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil; my cup runneth over.

Surely goodness and mercy shall follow me all the days of my life; and I will dwell in the house of the Lord for ever.

Psalm 24

The earth is the Lord's, and the fullness thereof; the world, and they that dwell therein.

For he hath founded it upon the seas, and established it upon the floods.

Who shall ascend into the hill of the Lord? or who shall stand in his holy place?

He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity; nor sworn deceitfully.

He shall receive the blessing from the Lord, and righteousness from the God of his salvation.

This is the generation of them that seek him, that seek thy face, O Jacob.

Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors; and the King of glory shall come in.

Who is this King of glory? The Lord strong and mighty, the Lord mighty in battle.

Lift up your heads, O ye gates; even lift them up, ye everlasting doors; and the King of glory shall come in.

Who is this King of glory? The Lord of hosts, he is the King of glory.

Psalm 46

God is our refuge and strength, a very present help in trouble.

Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea;

Though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof.

There is a river, the streams whereof shall make glad the city of God, the holy place of the tabernacles of the most High.

God is in the midst of her; she shall not be moved: God shall help her, and that right early.

The heathen raged, the kingdoms were moved: he uttered his voice, the earth melted.

The Lord of hosts is with us; the God of Jacob is our refuge.

Come, behold the works of the Lord, what desolations he hath made in the earth.

He maketh wars to cease unto the end of the earth; he breaketh the bow, and cutteth the spear in sunder; he burneth the chariot in the fire.

Be still, and know that I am God: I will be exalted among the heathen, I will be exalted in the earth.

The Lord of hosts is with us: the God of Jacob is our refuge.

Psalm 67

God be merciful unto us, and bless us; and cause his face to shine upon us.

That thy way may be known upon earth, thy saving health among all nations.

Let the people praise thee, O God; let all the people praise thee.

O let the nations be glad and sing for joy: for thou shalt judge the people righteously, and govern the nations upon earth.

Let the people praise thee, O God; let all the people praise thee.

Then shall the earth yield her increase; and God, even our own God, shall bless us.

God shall bless us; and all the ends of the earth shall fear him.

Psalm 84

How amiable are thy tabernacles, O Lord of hosts!

My soul longeth, yea, even fainteth for the courts of the Lord: my heart and my flesh crieth out for the living God.

Yea, the sparrow hath found an house, and the swallow a nest for herself, where she may lay her young, even thine altars, O Lord of hosts, my King, and my God.

Blessed are they that dwell in thy house: they will be still praising thee.

Blessed is the man whose strength is in thee; in whose heart are the ways of them.

Who passing through the valley of Baca make it a well; the rain also filleth the pools.

They go from strength to strength, every one of them in Zion appeareth before God.

O Lord God of hosts, hear my prayer: give ear, O God of Jacob.

Behold, O God our shield, and look upon the face of thine anointed.

For a day in thy courts is better than a thousand. I had rather be a doorkeeper in the house of my God, than to dwell in the tents of wickedness.

For the Lord God is a sun and shield: the Lord will

give grace and glory: no good thing will he withhold from them that walk uprightly.

O Lord of hosts, blessed is the man that trusteth in thee.

Psalm 90

Lord, thou hast been our dwelling place in all generations.

Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God.

Thou turnest man to destruction; and sayest, Return, ye children of men.

For a thousand years in thy sight are but as yesterday when it is past, and as a watch in the night.

Thou carriest them away as with a flood; they are as a sleep: in the morning they are like grass which groweth up.

In the morning it flourisheth, and groweth up: in the evening it is cut down, and withereth.

For we are consumed by thy anger, and by thy wrath are we troubled.

Thou hast set our iniquities before thee, our secret sins in the light of thy countenance.

For all our days are passed away in thy wrath: we spend our years as a tale that is told.

The days of our years are three-score years and ten; and if by reason of strength they be four-score years, yet is their strength labor and sorrow; for it is soon cut off, and we fly away.

Who knoweth the power of thine anger? even according to thy fear, so is thy wrath.

So teach us to number our days, that we may apply our hearts unto wisdom.

Return, O Lord, how long? and let it repent thee concerning thy servants.

O satisfy us early with thy mercy; that we may rejoice and be glad all our days.

Make us glad according to the days wherein thou hast afflicted us, and the years wherein we have seen evil.

Let thy work appear unto thy servants, and thy glory unto their children.

And let the beauty of the Lord our God be upon us: and establish thou the work of our hands upon us: yea, the work of our hands establish thou it.

Psalm 91

He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty.

I will say of the Lord, He is my refuge and my fortress: my God; in him will I trust.

Surely he shall deliver thee from the snare of the fowler, and from the noisome pestilence.

He shall cover thee with his feathers, and under his wings shalt thou trust: his truth shall be thy shield and buckler.

Thou shalt not be afraid for the terror by night; nor for the arrow that flieth by day;

Nor for the pestilence that walketh in darkness; nor for the destruction that wasteth at noonday.

A thousand shall fall at thy side and ten thousand at thy right hand; but it shall not come nigh thee.

Only with thine eyes shalt thou behold and see the reward of the wicked.

Because thou hast made the Lord, which is my refuge, even the most High, thy habitation;

There shall no evil befall thee, neither shall any plague come nigh thy dwelling.

For he shall give his angels charge over thee, to keep thee in all thy ways.

They shall bear thee up in their hands, lest thou dash thy foot against a stone.

Thou shalt tread upon the lion and adder: the young lion and the dragon shalt thou trample under feet.

Because he hath set his love upon me, therefore will I deliver him: I will set him on high, because he hath known my name.

He shall call upon me, and I will answer him: I will be with him in trouble; I will deliver him, and honor him.

With long life will I satisfy him, and show him my salvation.

Psalm 103

Bless the Lord, O my soul: and all that is within me, bless his holy name.

Bless the Lord, O my soul, and forget not all his benefits:

Who forgiveth all thine iniquities, who healeth all thy diseases:

Who redeemeth thy life from destruction; who crowneth thee with lovingkindness and tender mercies;

Who satisfieth thy mouth with good things; so that thy youth is renewed like the eagle's.

The Lord executeth righteousness and judgment for all that are oppressed.

He made known his ways unto Moses, his acts unto the children of Israel.

The Lord is merciful and gracious, slow to anger, and plenteous in mercy.

He will not always chide: neither will he keep his anger for ever.

He hath not dealt with us after our sins; nor rewarded us according to our iniquities.

For as the heaven is high above the earth, so great is his mercy toward them that fear him.

As far as the east is from the west, so far hath he removed our transgressions from us.

Like as a father pitieth his children, so the Lord pitieth them that fear him.

For he knoweth our frame; he remembereth that we are dust.

As for man, his days are as grass; as a flower of the field, so he flourisheth.

For the wind passeth over it, and it is gone; and the place thereof shall know it no more.

But the mercy of the Lord is from everlasting to everlasting upon them that fear him, and his righteousness unto children's children;

To such as keep his covenant, and to those that remember his commandments to do them.

The Lord hath prepared his throne in the heavens; and his kingdom ruleth over all.

Bless the Lord, ye his angels, that excel in strength, that do his commandments, hearkening unto the voice of his word.

Bless ye the Lord, all ye his hosts; ye ministers of his, that do his pleasure.

Bless ye the Lord, all his works in all places of his dominion; bless the Lord, O my soul.

Psalm 119. 1-16

Blessed are the undefiled in the way, who walk in the law of the Lord.

Blessed are they that keep his testimonies, and that seek him with the whole heart.

They also do no iniquity: they walk in his ways.

Thou hast commanded us to keep thy precepts diligently.

O that my ways were directed to keep thy statutes!

Then shall I not be ashamed, when I have respect unto all thy commandments.

I will praise thee with uprightness of heart, when I shall have learned thy righteous judgments. I will keep thy statutes: O forsake me not utterly.

Wherewithal shall a young man cleanse his way? by taking heed thereto according to thy word.

With my whole heart have I sought thee: O let me not wander from thy commandments.

Thy word have I hid in mine heart, that I might not sin against thee.

Blessed art thou, O Lord: teach me thy statutes.

With my lips have I declared all the judgments of thy mouth.

I have rejoiced in the way of thy testimonies, as much as in all riches.

I will meditate in thy precepts, and have respect unto thy ways.

I will delight myself in thy statutes: I will not forget thy word.

Psalm 121

I will lift up mine eyes unto the hills, from whence cometh my help.

My help cometh from the Lord, which made heaven and earth.

He will not suffer thy foot to be moved: he that keepeth thee will not slumber.

Behold, he that keepeth Israel shall neither slumber nor sleep.

The Lord is thy keeper: the Lord is thy shade upon thy right hand.

The sun shall not smite thee by day, nor the moon by night.

The Lord shall preserve thee from all evil: he shall preserve thy soul.

The Lord shall preserve thy going out and thy coming in from this time forth, and even for evermore.

Psalm 133

Behold, how good and how pleasant it is for brethren to dwell together in unity!

It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard: that went down to the skirts of his garments;

As the dew of Hermon, and as the dew that descended upon the mountains of Zion: for there the Lord commanded the blessing, even life for evermore.

Proverbs 8. 1-17

Doth not wisdom cry? and understanding put forth her voice?

She standeth in the top of high places, by the way in the places of the paths.

She crieth at the gates, at the entry of the city, at the coming in at the doors.

Unto you, O men, I call; and my voice is to the sons of man.

O ye simple, understand wisdom: and, ye fools, be ye of an understanding heart.

Hear: for I will speak of excellent things: and the opening of my lips shall be right things.

For my mouth shall speak truth; and wickedness is an abomination to my lips.

All the words of my mouth are in righteousness; there is nothing froward or perverse in them.

They are all plain to him that understandeth, and right to them that find knowledge.

Receive my instruction, and not silver; and knowledge rather than choice gold.

For wisdom is better than rubies; and all the things that may be desired are not to be compared to it.

I wisdom dwell with prudence, and find out knowledge of witty inventions.

The fear of the Lord is to hate evil: pride, and arrogancy, and the evil way, and the froward mouth, do I hate.

Counsel is mine, and sound wisdom: I am understanding; I have strength.

By me kings reign, and princes decree justice.

By me princes rule, and nobles, even all the judges of the earth.

I love them that love me: and those that seek me early shall find me.

Proverbs 9. 1-6

Wisdom hath builded her house, she hath hewn out her seven pillars:

She hath killed her beasts; she hath mingled her wine; she hath also furnished her table.

She hath sent forth her maidens: she crieth upon the highest places of the city,

Whoso is simple, let him turn in hither: as for him that wanteth understanding, she saith to him, Come, eat of my bread, and drink of the wine which I have mingled.

Forsake the foolish and live; and go in the way of understanding.

Ecclesiastes 2. 1-11

I said in mine heart, Go to now, I will prove thee with mirth, therefore enjoy pleasure: and, behold, this also is vanity. I said of laughter, It is mad: and of mirth, What doeth it?

I sought in mine heart to give myself unto wine, yet acquainting mine heart with wisdom; and to lay hold on folly, till I might see what was that good for the sons of men, which they should do under the heaven all the days of their life.

I made me great works; I builded me houses; I planted me vineyards; I made me gardens and orchards, and I planted trees in them of all kinds of fruits:

I made me pools of water, to water therewith the wood that bringeth forth trees:

I got me servants and maidens, and had servants born in my house; also I had great possessions of great and small cattle above all that were in Jerusalem before me: I gathered me also silver and gold, and the

peculiar treasure of kings and of the provinces: I gat me men singers and women singers, and the delights of the sons of men, as musical instruments, and that of all sorts.

So I was great, and increased more than all that were before me in Jerusalem: also my wisdom remained with me.

And whatsoever mine eyes desired I kept not from them, I withheld not my heart from any joy; for my heart rejoiced in all my labor: and this was my portion of all my labor.

Then I looked on all the works that my hands had wrought, and on the labor that I had labored to do: and, behold, all was vanity and vexation of spirit, and there was no profit under the sun.

Ecclesiastes 12. 1-14

Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them;

While the sun, or the light, or the moon, or the stars, be not darkened, nor the clouds return after the rain:

In the day when the keepers of the house shall tremble, and the strong men shall bow themselves, and the grinders cease because they are few, and those that look out of the windows be darkened.

And the doors shall be shut in the streets, when the sound of the grinding is low, and he shall rise up at the voice of the bird, and all the daughters of music shall be brought low;

Also when they shall be afraid of that which is high, and fears shall be in the way, and the almond tree shall flourish, and the grasshopper shall be a burden, and desire shall fail: because man goeth to his long home, and the mourners go about the streets:

Or ever the silver cord be loosed, or the golden bowl be broken, or the pitcher be broken at the fountain, or the wheel broken at the cistern.

Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it.

Vanity of vanities, saith the preacher; all is vanity.

And moreover, because the preacher was wise, he still taught the people knowledge; yea, he gave good heed, and sought out, and set in order many proverbs.

The preacher sought to find out acceptable words: and that which was written was upright, even words of truth.

The words of the wise are as goads, and as nails fastened by masters of assemblies, which are given from one shepherd.

And further, by these, my son, be admonished: of making many books there is no end; and much study is a weariness of the flesh.

Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man.

For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil.

Song of Solomon 7. 10-13

I am my beloved's, and his desire is toward me.

Come, my beloved, let us go forth into the field; let us lodge in the villages.

Let us get up early to the vineyards; let us see if the vine flourish, whether the tender grape appear, and the pomegranates bud forth: there will I give thee my loves.

The mandrakes give a smell, and at our gates are all manner of pleasant fruits, new and old, which I have laid up for thee, O my beloved.

Isaiah 35. 5-10

Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped.

Then shall the lame man leap as an hart, and the tongue of the dumb sing: for in the wilderness shall waters break out, and streams in the desert.

And the parched ground shall become a pool, and the thirsty land springs of water: in the habitation of dragons, where each lay, shall be grass with reeds and rushes.

And an highway shall be there, and a way, and it shall be called The way of holiness; the unclean shall not pass over it; but it shall be for those: the wayfaring men, though fools, shall not err therein.

No lion shall be there, nor any ravenous beast shall go up thereon, it shall not be found there; but the redeemed shall walk there:

And the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away.

Isaiah 40. 1-8

Comfort ye, comfort ye my people, saith your God.

Speak ye comfortably to Jerusalem and cry unto her, that her warfare is accomplished, that her iniquity is pardoned: for she hath received of the Lord's hand double for all her sins.

The voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a highway for our God.

Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places plain:

And the glory of the Lord shall be revealed, and all flesh shall see it together: for the mouth of the Lord hath spoken it.

The voice said, Cry. And he said, What shall I cry? All flesh is grass, and all the goodliness thereof is as the flower of the field:

The grass withereth, the flower fadeth; because the spirit of the Lord bloweth upon it: surely the people is grass.

The grass withereth, the flower fadeth: but the word of our God shall stand for ever.

Isaiah 40. 28-31

Hast thou not known? hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary? there is no searching of his understanding.

He giveth power to the faint; and to them that have no might he increaseth strength.

Even the youths shall faint and be weary, and the young men shall utterly fall:

But they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint.

Isaiah 42. 7-10

To open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison house.

I am the Lord; that is my name: and my glory will I not give to another, neither my praise to graven images.

Behold, the former things are come to pass, and new things do I declare: before they spring forth I tell you of them.

Sing unto the Lord a new song, and his praise from the end of the earth, ye that go down to the sea, and all that is therein; the isles, and the inhabitants thereof.

Isaiah 53. 6-9

All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all.

He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth.

He was taken from prison and from judgment: and who shall declare his generation? for he was cut off out of the land of the living: for the transgression of my people was he stricken.

And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither was any deceit in his mouth.

Isaiah 55. 1-13

Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price.

Wherefore do ye spend money for that which is not bread? and your labor for that which satisfieth not? hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness.

Incline your ear, and come unto me: hear, and your soul shall live; and I will make an everlasting covenant with you, even the sure mercies of David.

Behold, I have given him for a witness to the people, a leader and commander to the people.

Behold, thou shalt call a nation that thou knowest not, and nations that knew not thee shall run unto thee because of the Lord thy God, and for the Holy One of Israel: for he hath glorified thee.

Seek ye the Lord while he may be found, call ye upon him while he is near:

Let the wicked forsake his way, and the unrighteous

man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon.

For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord.

For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts.

For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater,

So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.

For ye shall go out with joy, and be led forth with peace: the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands.

Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree: and it shall be to the Lord for a name, for an everlasting sign that shall not be cut off.

Hosea 14. 4-7

I will heal their backsliding, I will love them freely: for mine anger is turned away from him. I will be as the dew unto Israel: he shall grow as the lily, and cast forth his roots as Lebanon.

His branches shall spread, and his beauty shall be as the olive tree, and his smell as Lebanon.

They that dwell under his shadow shall return; they shall revive as the corn, and grow as the vine: the scent thereof shall be as the wine of Lebanon.

Malachi 4. 1-3

For, behold, the day cometh, that shall burn as an

oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch.

But unto you that fear my name shall the Sun of righteousness arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall.

And ye shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that I shall do this, saith the Lord of hosts.

Matthew 7. 24-27

Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock:

And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock.

And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand:

And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it.

This passage is selected from the Sermon on the Mount because it seems to sum up the discourse. The entire passage (chapters 5-7) has the highest literary value. See the statement by Senator Beveridge, Introduction.

Matthew 16. 1-4

The Pharisees also with the Sadducees came, and tempting desired him that he would show them a sign from heaven.

He answered and said unto them, When it is evening, ye say, It will be fair weather: for the sky is red.

And in the morning, It will be foul weather to day: for the sky is red and lowering. O ye hypocrites, ye

can discern the face of the sky; but can ye not discern the signs of the times?

A wicked and adulterous generation seeketh after a sign; and there shall no sign be given unto it, but the sign of the prophet Jonas. And he left them, and departed.

Matthew 22. 15-21

Then went the Pharisees, and took counsel how they might entangle him in his talk.

And they sent out unto him their disciples with the Herodians, saying, Master, we know that thou art true, and teachest the way of God in truth, neither carest thou for any man: for thou regardest not the person of men.

Tell us therefore, What thinkest thou? Is it lawful to give tribute unto Cæsar, or not?

But Jesus perceived their wickedness, and said, Why tempt ye me, ye hypocrites?

Show me the tribute money. And they brought unto him a penny.

And he saith unto them, Whose is this image and superscription?

They say unto him, Cæsar's. Then saith he unto them, Render therefore unto Cæsar the things which are Cæsar's; and unto God the things that are God's.

Mark 8. 34-38

And when he had called the people unto him with his disciples also, he said unto them, Whosoever will come after me, let him deny himself, and take up his cross, and follow me.

For whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the gospel's, the same shall save it.

For what shall it profit a man, if he shall gain the whole world, and lose his own soul?

Or what shall a man give in exchange for his soul?

Whosoever therefore shall be ashamed of me and of my words in this adulterous and sinful generation; of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels.

Mark 16. 1-8

And when the Sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, had bought sweet spices, that they might come and anoint him.

And very early in the morning of the first day of the week, they came unto the sepulcher at the rising of the sun.

And they said among themselves, Who shall roll us away the stone from the door of the sepulcher? And when they looked, they saw that the stone was rolled away: for it was very great.

And entering into the sepulcher, they saw a young man sitting on the right side, clothed in a long white garment; and they were affrighted.

And he saith unto them, Be not affrighted: Ye seek Jesus of Nazareth, which was crucified: he is risen; he is not here: behold the place where they laid him. But go your way, tell his disciples and Peter that he goeth before you into Galilee: there shall ye see him, as he said unto you.

And they went out quickly, and fled from the sepulcher; for they trembled and were amazed: neither said they anything to any man; for they were afraid.

Luke 10. 25-37

(See Chapter XIX.)

Luke 15. 11-24

And he said, A certain man had two sons:

And the younger of them said to his father, Father, give me the portion of goods that falleth to me. And he divided unto them his living.

And not many days after the younger son gathered all together and took his journey into a far country, and there wasted his substance with riotous living.

And when he had spent all, there arose a mighty famine in that land; and he began to be in want.

And he went and joined himself to a citizen of that country; and he sent him into his fields to feed swine.

And he would fain have filled his belly with the husks that the swine did eat: and no man gave unto him.

And when he came to himself, he said, How many hired servants of my father's have bread enough and to spare, and I perish with hunger!

I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee,

And am no more worthy to be called thy son: make me as one of thy hired servants.

And he arose, and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran and fell on his neck, and kissed him.

And the son said unto him, Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son.

But the father said to his servants, Bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on his feet:

And bring hither the fatted calf, and kill it; and let us eat, and be merry:

For this my son was dead, and is alive again; he was lost, and is found. And they began to be merry.

John 1. 1-5

In the beginning was the Word, and the Word was with God, and the Word was God.

The same was in the beginning with God.

All things were made by him; and without him was not any thing made that was made.

In him was life; and the life was the light of men.

And the light shineth in darkness; and the darkness comprehended it not.

John 3. 7-12

Marvel not that I said unto thee, Ye must be born again.

The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit.

Nicodemus answered and said unto him, How can these things be?

Jesus answered and said unto him, Art thou a master of Israel, and knowest not these things?

Verily, verily, I say unto thee, We speak that we do know, and testify that we have seen; and ye receive not our witness.

If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you of heavenly things?

Acts 17. 22-31

Then Paul stood in the midst of Mars' Hill, and said, Ye men of Athens, I perceive that in all things ye are too superstitious.

For as I passed by, and beheld your devotions, I found an altar with this inscription, TO THE UNKNOWN GOD. Whom therefore ye ignorantly worship, him declare I unto you.

God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands;

Neither is worshiped with men's hands, as though he needed any thing, seeing he giveth to all life, and breath, and all things;

And hath made of one blood all nations of men for

to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation;

That they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us:

For in him we live, and move, and have our being; as certain also of your own poets have said, For we are also his offspring.

Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device.

And the times of this ignorance God winked at; but now commandeth all men every where to repent:

Because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead.

Acts 28. 1-5

And when they were escaped, then they knew that the island was called Melita.

And the barbarous people showed us no little kindness: for they kindled a fire, and received us every one, because of the present rain, and because of the cold.

And when Paul had gathered a bundle of sticks, and laid them on the fire, there came a viper out of the heat, and fastened on his hand.

And when the barbarians saw the venomous beast hang on his hand, they said among themselves, No doubt this man is a murderer, whom, though he hath escaped the sea, yet vengeance suffereth not to live. And he shook off the beast into the fire, and felt no harm.

Romans 5. 1-8

Therefore being justified by faith, we have peace

with God through our Lord Jesus Christ: By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God.

And not only so, but we glory in tribulations also: knowing that tribulation worketh patience;

And patience, experience; and experience, hope:

And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us.

For when we were yet without strength, in due time Christ died for the ungodly.

For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die.

But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us.

Romans 8. 35-39

Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?

As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter.

Nay, in all these things we are more than conquerors through him that loved us.

For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come,

Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

1 Corinthians 13. 1-13

Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal.

And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing.

And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing.

Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up.

Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil;

Rejoiceth not in iniquity, but rejoiceth in the truth;

Beareth all things, believeth all things, hopeth all things, endureth all things.

Charity never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away.

For we know in part, and we prophesy in part.

But when that which is perfect is come, then that which is in part shall be done away.

When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things.

For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known.

And now abideth faith, hope, charity, these three; but the greatest of these is charity.

1 Corinthians 15. 40-44

There are also celestial bodies, and bodies terrestrial: but the glory of the celestial is one, and the glory of the terrestrial is another.

There is one glory of the sun, and another glory of the moon, and another glory of the stars: for one star differeth from another star in glory.

So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption:

It is sown in dishonor; it is raised in glory: it is sown in weakness; it is raised in power: It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body.

CHAPTER XXVI

TOPICS FOR EXTENDED STUDY

The list of topics in this chapter is designed for those students whose time permits them to do work beyond the regular assignments; and also for those whose interest in the subject will not cease with the completion of this book. Some of them may be mastered in a short time and others will afford opportunity for extended investigation.

1. Indicate the elements of strength in the following passages: "In the beginning God created the heavens and the earth"; "There was a man in the land of Uz whose name was Job"; "Ye must be born again."
2. Read Job 28, Psalm 23, and 1 Corinthians 13 in the King James Version and the Revised Version, and make a comparison between them from a literary point of view. This exercise may be extended indefinitely.
3. Make a study of Saint Paul as a philosopher, a theologian, and a man of letters.
4. Compare the picture of the early Christians drawn in Acts with that in Quo Vadis.
5. How far does Milton's Samson Agonistes follow the narrative in Judges?
6. Compare Tennyson's "Dora" with the book of Ruth.
7. Compare Milton's style in his poems in which biblical allusions are numerous with those like Comus and Il Penseroso in which the allusions are chiefly to the Greek and Roman classics.
8. In considering man's relation to God the figure of the potter and the clay is frequently employed. Study the treatment of this theme by Saint Paul

(Romans 9. 20-23); Browning ("Rabbi Ben Ezra"); Omar Khâyyâm (The Rubaiyat, 82-90); Milton ("Paradise Lost," Books V and X); Carlyle ("Past and Present"); Isaiah 64. 8; Jeremiah 18. 1-6; and Shakespeare (Henry VIII, II, 2).

9. Study the topic "Unfulfilled Aspirations" as treated by Saint Paul: When I would do good, evil is present with me; Ovid: Video et probo meliora, sed deteriora sequor; Tennyson (Maud, X, 6):

And ah for a man to rise in me that the man I am might cease to be;

Tennyson: "The Two Voices"; Browning ("Rabbi Ben Ezra"): What I aspired to be and was not comforts me;

Browning (Abt Vogler): All that we have willed or dreamed of good shall exist; not its semblance but itself;

Browning ("Andrea del Sarto"):

"I do what many dream of all their lives.
Dream? Strive to do, and agonize to do,
And fail in doing. I could count twenty such
On twice your fingers, and not leave this town;

Chapman: 'Tis immortality to die aspiring,
As if a man were taken quick to heaven."

Burns (Address to the Unco Guid):

Who made the heart, 'tis he alone
Decidedly can try us,
He knows each bird—its various tone,
Each spring—its various bias:
Then at the balance, let's be mute,
We never can adjust it;
What's done we partly may compute,
But know not what's resisted.

Many other topics will recur to the student whose treatment by various authors will be found interesting and profitable.

10. Read Browning's "Saul," "A Death in the Desert," and "Caliban upon Setebos," and note the author's departure from the biblical narratives.
11. Compare the theories of living as set forth in Ecclesiastes and the "Rubaiyat" (Fitzgerald's translation).
12. Make a list of extra-biblical passages from "Paradise Lost."
13. Make a list of extra-biblical passages from "Paradise Regained."
14. Show how the Spirit of the Bible is illustrated in "The Higher Pantheism," "Enoch Arden," "Crossing the Bar," "Locksley Hall." Would you call Tennyson a Christian poet?
15. Read the following poems from Whittier and compare them with corresponding passages of Scripture. Make a list of the direct and indirect references.
    "The Holy Land."
    "Palestine."
    "Ezekiel."
    "The Wife of Manoah to her Husband."
    "The Cities of the Plain."
    "The Crucifixion."
    "The Star of Bethlehem."
16. Read Longfellow's "Christus," and make a list of the scripture passages to which reference is made.
17. Make a special study of Shakespeare's use of quotations from Proverbs.
18. Make a critical comparison of Paul's Address on Mars' Hill with Lincoln's Gettysburg Address, Note the similarity in length.

CHAPTER XXVII

EXAMINATION QUESTIONS

The sets of questions in this chapter have been used by the author with good success, and they are printed as guides for those who may wish to examine students upon the course outlined in this book. The first list of twenty questions has been designated as an "intelligence test" on the assumption that the student's general intelligence ought to enable him to answer them. One's definition of "general intelligence" undergoes revision as a result of the examination.

Preliminary Examination

I

1. What books comprise the Pentateuch?
2. What book contains the narrative of the giving of the Ten Commandments?
3. Who was Miriam? Jephthah's daughter?
4. Who said, Thou art the man?
5. Who has been mentioned as the author of Job?
6. Who were the minor prophets?
7. Which is the most popular Psalm?
8. Name two characters in the Song of Solomon.
9. What book does not mention the name of God?
10. In what book is Samson mentioned?
11. Which are the Synoptic Gospels?
12. Who wrote the book of Acts?
13. Describe briefly the conversion of Saul of Tarsus.
14. In which Gospel is the expression "Verily, verily," found?
15. Name three of Paul's Epistles.
16. Who said, What is truth?

17. Complete the verse, And now abideth faith, hope, charity, these three.

18. What book in the Old Testament closely resembles Revelation?

19. Tell the story of Ananias and Sapphira.

20. Which disciple doubted Christ's resurrection?

II

1. Write five quotations from the Pentateuch which have a literary value. Do not include those given in Question 6.

2. Tell the story of Jephthah's daughter, of Moses at the burning bush, and Esau's selling of his birthright.

3. King Lear in speaking of Cordelia refers to the "Barbarous Scythian" and also says, "He that parts us shall bring a brand from heaven, and fire us hence like foxes." Give the biblical settings.

4. In the following cases give the setting and the biblical reference:

a. Germany promised bread, she gave a stone (Anon.).

b. Clouds and darkness are round about him (Garfield).

c. Thy people shall be my people, and thy God my God (Hoar).

5. What is meant by "cultural reverence"? Has it any special application to the study of the Bible?

6. Write paragraphs containing the following quotations used in a literary sense: The woman gave me of the tree and I did eat; Am I my brother's keeper? The voice is Jacob's voice; but the hands are the hands of Esau; A stranger in a strange land.

Model: Brown had been working faithfully under the old bank president for thirty years; but "there arose up a new king which knew not Joseph," and he lost his place.

III

1. Name the oldest song in the Bible, quote what you can of it, and give one interpretation.
2. Give the biblical setting and the literary meaning of the following passages: "The glory is departed from Israel"; "Loose thy shoe from off thy foot"; "The stars in their courses fought against Sisera."
3. Give the principal incidents in the story of Balaam and Balak; *or*
4. Give the principal incidents in the story of Rahab and the spies.
5. Compare the use of the Bible made by Shakespeare and Milton, as to extent and manner.
6. Lowell says:

"'Tis not the grapes of Canaan that repay,
But the high faith that failed not by the way."

Explain fully.

7. Write a list of Old Testament books of narratives.

IV

1. Write an example of aposiopesis from Genesis.
2. Of sarcasm from Job.
3. Of hyperbole from John.
4. Of irony from 1 Kings.
5. Name and illustrate the three classes of parallelism.
6. What are the divisions of the book of Job?
7. State briefly the purpose of each division.
8. Discuss the subject, "Unfulfilled Aspirations," as treated by Tennyson in "Maud" and "Timbuctoo"; Browning in "Rabbi Ben Ezra" and Abt Vogler; Ovid; and Saint Paul.
9. Tell the story of the events leading to the Song of Deborah. Write two frequently quoted passages, and an illustration of sarcasm.
10. Tell the story of Esther, and comment upon the four leading characters.

V

1. How are the following passages used in literature?

a. There were giants in the earth in those days.

b. A land flowing with milk and honey.

c. They hanged Haman on the gallows that he had prepared for Mordecai.

d. Thou shalt not muzzle the ox when he treadeth out the corn.

e. Is Saul also among the prophets?

2. Outline the following biblical narratives:

a. The courtship of Isaac and Rebekah.

b. Saul and the witch of Endor.

c. The story of Hezekiah and the sundial.

d. The story of Ruth; *or*

d. The story of Esther.

3. Write a short literary criticism on the Song of Deborah and Barak.

4. Write two biblical quotations from Shakespeare, one from Milton, two from Tennyson, one from Longfellow, and three from the orators.

5. Write biblical illustrations of the following figures of speech: climax, parallelism, exaggeration, irony or sarcasm, the pun.

6. Give Bible settings for the following:

Thomas Hardy (Napoleon): "Not Russia but God's sky has conquered me."

Alfred de Vigny (Richelieu): He has had a Pisgah view of the promised land.

Reginald Heber (Palestine):

> No hammers fell, no ponderous axes rung;
> Like some tall palm the mystic fabric sprung.

Longfellow (Morituri Salutamus):

> Let not him boast who puts his armor on,
> As he who puts it off, the battle done.

Whittier (Hymns):

With that deep voice which from the skies,
Forbade the patriarch's sacrifice,
God's angel cries, "Forbear."

VI

1. Give two methods of interpreting Ecclesiastes and two of the Song of Solomon.
2. Write a brief paper on "Ecclesiastes: a Theory of Life."
3. Write two familiar quotations from the Song of Solomon and interpret them.
4. Describe the acrostic form used in Lamentations.
5. Write and explain three biblical quotations from Whittier.
6. Write a list of the Old Testament books, and after each note the class to which it belongs.

VII

1. State the six divisions of the book of Job and the speakers in each division.
2. Write a brief outline of the first and second rounds of the debate, and give an explanation of the irregularity in the third round.
3. Compare the book of Job with any of the other four skeptical dramas (Owen), and state the underlying principle of a skeptical drama.
4. Write five biblical quotations from Lowell.
5. Quote a verse or passage illustrating a Psalm of humility, a nature Psalm, and an imprecatory Psalm.
6. Explain the use of Psalm 24 as a ritualistic service.

VIII

1. Name the major prophets and distinguish them from the minor prophets.

2. Write four of the best passages from Isaiah.

3. Describe the circumstances under which Jeremiah was written, and characterize its literary value.

4. Write a frequently quoted proverb from Ezekiel.

5. Outline the story of Daniel in the lions' den; *or,* the story of the three Hebrew children.

6. How does the book of Daniel differ from the other Old Testament books, and with what New Testament book may it be compared?

IX

1. Describe the political conditions under which Amos and Hosea wrote.

2. Outline the striking method of appeal employed by Amos in the first two chapters.

3. Compare Micah's teachings with those of modern socialistic reformers.

4. What is the lesson of the book of Jonah?

5. Name three prophets of the restoration period and give their messages.

X

1. Outline the following New Testament narratives: The visit of the Wise Men; the temptation of Jesus; the death of John the Baptist; the transfiguration of Jesus.

2. Discuss the literary characteristics of the four gospels.

3. Write a brief essay on Jesus' method of teaching, and use several examples.

4. Wherein lie the literary power and charm of the Sermon on the Mount?

5. Tell the story of the conversion of Saul of Tarsus.

6. Compare the styles of preaching employed by Peter and Paul.

7. Why does Paul's address on Mars' Hill possess a high literary value?

XI

1. Write a list of Paul's epistles in chronological order.

2. Many critics hold that Paul's system of theology was not based directly upon the teachings of Jesus. What is your opinion?

3. Write three or four of the finest passages from Paul's epistles.

4. What is the theme of the Epistle to the Hebrews?

5. What are some of the perplexing questions which have arisen concerning the shorter letters in the New Testament?

6. How would you characterize the book of Revelation?

XII

1. Explain the following biblical references: Whether it be that in which the psalmist, weary of the persecutions of bad men, wisheth to himself dove's wings—or that other, which, with a like measure of sobriety and pathos, inquireth by what means the young man shall cleanse his mind (Charles Lamb). Wits spoke of him secretly as if he were a kind of Melchizedek, without father or mother of any kind (Thomas Carlyle). What is truth? said jesting Pilate, and would not stay for an answer (Francis Bacon).

2. Amos and Hosea: Period, message, literary character of their writings.

3. Write three quotations from the Second Isaiah which have a literary value.

4. What is your interpretation of the book of Jonah? Explain.

5. Tell the story of Belshazzar's feast and give a common quotation.

A SUGGESTED FINAL EXAMINATION

XIII

1. Write correctly seven of the ten passages which have been selected as being especially noteworthy from a literary point of view.

2. Discuss the relation of the clay and the potter as treated by Saint Paul, Browning, Carlyle, and Omar Khâyyâm.

3. What is the problem of the book of Job? What solutions are suggested?

4. Write three illustrations of Jesus' skill in answering difficult questions.

5. Write a criticism of the book of Ecclesiastes.

6. Quote three familiar selections from American orators based upon the Bible. Give their setting both in the orations and in the Bible.

7. Write four biblical references from the Soliloquy in a Spanish Cloister.

8. Tell the story of Ruth. While this should be condensed try and keep the literary style as closely as possible.

9. Outline two interpretations of the Song of Solomon.

10. Quotations from Shakespeare:

"By Jacob's staff, I swear."

"Thou knowest in the state of innocency Adam fell."

Give the setting of the quotation both in Shakespeare and in the Bible.

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